THE SUNDAY SCHOOL AND THE HEALING OF THE NATIONS

World's Ninth Sunday School Convention
Glasgow, Scotland, 1924

Edited by JOHN T. FARIS

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WORLD'S SUNDAY SCHOOL CONVENTION, 9TH
GLASGOW, 1924.

THE SUNDAY SCHOOL AND THE HEALING OF THE NATIONS

The Official Book of the World's Ninth Sunday School Convention, held in Glasgow, Scotland, June 18-26, 1924

EDITED BY
JOHN T. FARIS, D.D.

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THE SUNDAY SCHOOL

AND

THE HEALING OF THE NATIONS

PART I

HISTORICAL INTRODUCTION

H. R. H. THE DUKE OF YORK,
Patron of the Convention

HISTORICAL INTRODUCTION

I. NINE WORLD'S CONVENTIONS

THE honored Marion Lawrance, once Joint General Secretary of the World's Sunday School Association, for years General Secretary of the International Sunday School Association, and, at the time of his death, Consulting General Secretary of the successor to that body, the International Council of Religious Education, attended seven of the eight World's Conventions that preceded the Glasgow Convention, missing only the third. For the report of the Eighth Convention in Tokyo he prepared a summary, which, appropriately, is reprinted in this volume.

The paragraph concerning the Ninth Convention has been added by the Editor.

I. First World's Sunday School Convention, London, England, July 1-6, 1889.

The total number of registered delegates was 904, as follows: 360 from the United States, 69 from Canada, 440 from Great Britain and Ireland, 35 from other countries.

The Sunday-School enrollment of the world at that time was reported to be 19,715,781. The interest seemed to centre about India. Before the Convention adjourned, the British Sunday-School representatives had employed Dr. James L. Phillips to be their Sunday-School missionary to India. Sir Francis Belsey was elected president.

Outstanding result: India organised.

II. Second World's Sunday School Convention, St. Louis, Mo., August 30 to September 5, 1893. This was a combined convention of the World's and International Associations, the World's Convention occupying the last three days. The joint enrollment of the two conventions was 882, fifty-five of whom were from Great Britain and other foreign lands,

namely, Germany, India, Sweden, and one delegate from Burma.

Doctor Phillips was present from India and made a stirring appeal in the interest of Japan. Two hundred and twenty-three dollars was raised spontaneously, most of which was thrown upon the platform at Doctor Phillips' feet for the purpose of putting a Secretary into Japan, as the doctor had recommended. As a result of this passionate appeal, Mr. T. C. Ikahara, a native Japanese educated in America, was later employed to become the Secretary for Japan. As a result of the interest created by Mr. Ikahara and those whose interest he had secured in the work, Mr. Frank L. Brown, Dr. H. M. Hamill, and others visited the Orient several years later and effected Sunday-School organisations in Japan, Korea, China, and the Philippine Islands. Mr. B. F. Jacobs was elected president and chairman of the Executive Committee.

Outstanding result: Japan, Korea, China, and the Philippines organised.

III. THIRD WORLD'S SUNDAY SCHOOL CONVENTION, London, England, July 11-16, 1898. The delegates from North America, numbering more than two hundred, sailed in a chartered Cunard ship, the *Catalonia,* from Boston, June 29, 1898. The voyage was made memorable by a fire in the hold of the ship. The first intimation that anything was wrong was had by the ship officials, who noticed that the refrigerator was not functioning. Investigation showed that the cargo of cotton in the hold was on fire. The delegates were called out of bed at midnight and stood on the deck until daybreak, while the valiant crew, assisted by many members of the touring party, fought the flames. Finally the last bale of burning cotton was thrown overboard, and all joined in singing "Praise God From Whom All Blessings Flow."

This convention enrolled 1,154 delegates, 299 of whom were from North America, representing thirty states and provinces. Most of the delegates were from Great Britain, though Austria, Belgium, France, Germany, Holland, Italy, Norway, Sweden and Switzerland were represented. Mr. Edward Towers was elected president and also chairman of the Executive Committee.

Outstanding result: Development of the Sunday-School work of Continental Europe.

IV. FOURTH WORLD'S SUNDAY SCHOOL CONVENTION, Jerusalem, April 17-19, 1904. On March 8, 1904, 817 delegates sailed from Hoboken on the North German Lloyd Steamship, *Grosser Kürfürst*. The delegates lived on shipboard except during the land travel in the Holy Land and in Egypt. Forty-three states, seven provinces, and nine countries were represented on that ship. Stops were made at missionary ports en route, where inspirational meetings were held as we went along. Offerings were taken amounting to approximately four thousand dollars for the missionary enterprises represented in these stations. The Convention was held in two tents made into one just north of the north wall of Jerusalem and at the edge of Calvary, overlooking the Mount of Olives.

Fifteen hundred and twenty-six delegates were registered; twenty-five countries were represented in all, and fifty religious denominations. The ship stopped en route at Madeira, Gibraltar, Algiers, Malta, Athens, Smyrna, Constantinople, Haifa, Joppa, Alexandria, Naples and Villefranche. This wonderful trip was made possible by three great leaders, namely, Messrs E. K. Warren, W. N. Hartshorn, and A. B. McCrillis. Probably there never had been so many prominent Sunday-School leaders gathered together before as were represented on this voyage. The North American delegates, for the most part, returned on the same ship after an absence of seventy-two days. The British section also chartered a ship, the *Victoria Augusta,* and brought 485 delegates.

Mr. E. K. Warren was elected president.

Outstanding result: World-wide recognition of the Sunday School.

V. FIFTH WORLD'S SUNDAY SCHOOL CONVENTION, Rome, Italy, May 18-23, 1907. There were two chartered ships from North America. the *Romanic* and the *Neckar*. Sixty-six countries were represented in this convention by 1,118 delegates.

A notable meeting was held in the Colosseum. Under the direction of Dr. C. R. Blackall, a notable Sunday-School exhibit or exposition was arranged in the convention building.

Dr. F. B. Meyer, of Great Britain, was elected president, and Dr. George W. Bailey chairman, of the Executive Committee.

Outstanding result: World's Sunday School Association definitely organised for service.

VI. SIXTH WORLD'S SUNDAY SCHOOL CONVENTION, Washington, D. C., May 19-24, 1910. More than twenty-five hundred delegates registered, and there were thousands of visitors. It was, without doubt, the largest Sunday-School Convention ever held. It was recognised by an Act of Congress to adjourn its sessions in order to permit the members who desired to do so to participate in the men's parade. President William H. Taft was present with Mrs. Taft, and addressed the Convention.

Joint secretaries were elected at this convention: Rev. Carey Bonner of London, and Mr. Marion Lawrance of Chicago. This was the beginning of paid secretarial leadership. Seventy-five thousand dollars was raised for three years' work. It was decided to send Mr. Brown to the Orient, Mr. Arthur Black to South Africa, and Rev. H. S. Harris to South America, for Sunday-School investigations. Practically every state and province in North America was represented among the delegates, and there were many representatives from abroad.

Outstanding result: World's Sunday-School work financed.

VII. SEVENTH WORLD'S SUNDAY SCHOOL CONVENTION, Zurich, Switzerland, July 8-15, 1913. In preparation for this convention, two pre-convention events of unusual importance took place. One was the visit of the Joint Secretary, Mr. Marion Lawrance, to Great Britain for the purpose of holding meetings throughout that country. Mr. Lawrance spent about ninety days on this trip in the fall of 1911, visiting thirty-five different cities in England, Scotland, Ireland and Wales, holding 110 meetings, and addressing 77,000 people. He was accompanied at various meetings by Dr. F. B. Meyer, Rev. Carey Bonner, Sir George White, Sir Robert Laidlaw and others.

Early in the year of 1913, Mr. H. J. Heinz with a party of twenty-nine people made a tour through the Orient, visiting Japan and Korea, passing through Siberia and Russia by rail,

and on to the Convention at Zurich. This was the first World Sunday-School tour of the kind, and created immense interest not only in Japan, but throughout the world. As a result of this tour, the World's Eighth Sunday School Convention was invited to the city of Tokyo, Japan, and two delegates from Japan, namely, H. Kozaki, D.D., and K. Ibuka, D.D., of Tokyo, were present at Zurich and extended the invitation for the next convention to come to Japan.

At the Zurich Convention there were 2,609 delegates, including 221 missionaries, 47 pastors, 601 Sunday-School superintendents, and other officers, and 983 Sunday-School teachers. The balance registered as scholars. Seventy-five religious denominations and sects were represented, from fifty-one countries. The programme covered eight days. Every province in Canada was represented, and every state in the Union but two. The main features of the programme were the reports of six great commissions with from twenty to fifty people on each commission, organised for the purpose of studying the Sunday-School work as to its present conditions and future possibilities, in the following localities:

Commission No. 1—Continental Europe—Bishop Nuelsen of Zurich, chairman.

Commission No. 2—South Africa—Dr. F. B. Meyer of London, chairman; Mr. Arthur Black of London, secretary.

Commission No. 3—India—Sir Robert Laidlaw of London, chairman; Rev. Richard Burges of India, secretary.

Commission No. 4—Orient—Mr. H. J. Heinz, chairman; Mr. Frank L. Brown, secretary.

Commission No. 5—Latin America—Dr. Robert E. Speer, chairman; Rev. H. S. Harris, secretary.

Commission No. 6—Mohammedan Lands—Bishop J. C. Hartzell, chairman; Dr. Samuel Zwemer of Cairo, Egypt, secretary.

Sir Robert Laidlaw was elected president, and Mr. H. J. Heinz, chairman, of the Executive Committee.

Outstanding result of this Convention: The work established.

VIII. EIGHTH WORLD'S SUNDAY SCHOOL CONVENTION, Tokyo, Japan, October 5-14, 1920. The original time fixed for holding this Convention was the spring of 1916, but the World War delayed its being held until 1920.

This Convention was attended by 1,814 accredited delegates representing five continents and seventeen countries. North America was represented by 850 delegates. The largest delegation, numbering 105, came from Pennsylvania.

The Japanese raised Yen 280,000 ($140,000) to entertain the Convention, His Imperial Majesty, the Emperor, contributing Yen 50,000 toward this sum.

Outstanding features of the Convention are as follows: A special building erected by the Japanese Committee at their own expense in which to hold the sessions of the Convention. The complete destruction of the building by fire a few hours before the Convention opened—no lives lost. Plans quickly reorganised and Convention opened on time. Imperial theatre, seating capacity, 3,000, used.

Outstanding result: The work enlarged. New Associations formed in Australia, New Zealand, Czechoslovakia, Hungary, Ceylon; India reorganised.

IX. NINTH WORLD'S SUNDAY SCHOOL CONVENTION, Glasgow, Scotland, June 18-26, 1924.

Fifty-four nations were represented in this Convention by 2,810 registered paid delegates and many hundreds of visitors.

A conference of Association officials, bringing together representatives from twenty-five National and International units sat for two days preceding the Convention studying a survey of needs and achievements.

An illuminating feature of the Convention was the Sunday-School Pageant given every evening during the Convention period in a separate building. Hundreds were turned away nightly. The Pageant gave the development of religious education from the time of Abraham to the present.

Outstanding results:

By-laws amended making the World's Sunday School Association a federation of National and International Sunday-School Units—thirty-one units reported.

A World Survey Commission appointed to make a comprehensive study of national organizations and their needs.

A Curricula Commission appointed to make a comprehensive study of lesson syllabi throughout the world field.

II. OFFICIAL CALL FOR THE NINTH CONVENTION OF THE WORLD'S SUNDAY SCHOOL ASSOCIATION

To the Sunday-School Workers in Every Land, Greeting!

IN the name of the Sunday-School workers of Great Britain and Ireland we, the officers of the World's Sunday School Association, invite Sunday-School workers from all nations to attend the World's Ninth Sunday School Convention to be held in Glasgow, Scotland, June 18-26, 1924.

It is nearly three years since the Sunday-School workers of the world assembled in Tokyo. Some of the results of that Convention are already known, especially the change in the attitude of the Far East toward Christian teaching; where there was oftentimes distrust there is now open-minded inquiry.

The influence of the Christian Churches and the thirty millions and more members of the Sunday Schools of the world ought to be a force sufficiently intelligent and influential to create a mind and a heart attitude that is Christian among the youth of the on-coming generations that will forever cast out the spirit that breeds war.

Christian education is beset with problems in every land and it is time for us to meet and commune together that we may receive fresh vigour and knowledge to face the serious conditions with which we are confronted.

This Ninth Convention will have as its motto: "That the world may know that thou hast sent me." The daily programme will cover every phase of Sunday-School work at home and in the mission fields.

At Tokyo the Scottish National Sabbath School Union invited the World's Sunday School Association to come to Glasgow, and the invitation is peculiarly fitting. Glasgow—in which city the meetings are to be held—has for its civic motto: "Let Glasgow Flourish by the Preaching of the Word." The city, though known chiefly as a commercial and

shipping centre, founded by Saint Kentigern about 450 A. D., is an ancient Cathedral and University town.

Scotland, on which the eyes of the religious world will be set in 1924, has long been well known as a Bible-loving country, whose Christian people have in time of persecution bled and died for their faith. It is the land of John Knox, David Livingstone, John G. Paton, and James Chalmers, and many others renowned in the history of missionary work.

Scottish hospitality is cordially offered and a warm welcome is assured to all who find their way to the Convention. All who purpose attending should make early application for membership. Delegates from India, Continental Europe and Great Britain should communicate with the General Secretary, World's Sunday School Convention, 70 Bothwell Street, Glasgow, and all others with the General Secretary, the World's Sunday School Association, 216 Metropolitan Tower, New York City.

Let all who are interested pray for the officers and the committees charged with the responsibility of the Convention plans, to the end that great glory be given to the name of Jesus in Whose Name the world can have peace.

Issued in the name of

THE HON. J. J. MACLAREN, D. C. L., LL.D.,
President of the World's Sunday School Association;

MR. ARTHUR M. HARRIS, NEW YORK,
Chairman of Executive Committee —W. S. S. A.;

W. G. LANDES, C. E. D.,
General Secretary—W. S. S. A.;

THE RT. HON. LORD PENTLAND, G. C. S. I.,
President of the Convention Council;

JAMES KELLY, M.A.,
General Secretary of the Convention.

April 2, 1923.

III. HOW THE CONVENTION CAME TO GLASGOW

By Mr. James Kelly, *Hon. Convention Secretary*

AT the Convention of 1920 in Tokyo, requests to hold the next quadrennial meeting of the World's Sunday School Association in their country were forthcoming from more than one nation. This sign shows that the Orient and the Occident alike were wakening up to the importance of educating and leading their children to establish the Kingdom of God on earth. After much consideration, the Executive Committee decided to accept the invitation of the Scottish National Sabbath School Union, and so the honour of housing the 1924 Convention fell to Glasgow. Sunday-School teachers and other delegates had conferred together in the East soon after the War; the World's Sunday School Association leaders recognised that the next place to rekindle enthusiasm for Christ's work was in the West, where the European nations were still under the shadow of the Great War. An honest endeavour had to be made to gather representatives of all nations into one house,—God's house,—where all were one in Christ.

It was felt that the Christian education of the young of every country should be animated and inspired by the same ideals, the same visions, and the same resources to be found in God, the Creator of us all. Young nations born after the War were crying out for instruction and examples of how to educate their young citizens in a fit and proper fashion.

The older nations of Europe which had been at war with each other, were needing to learn afresh and to see manifested all round them the innocent spirit of childhood and the enthusiastic idealism of youth. It was hoped that a new era of international friendship would be inaugurated with the birth of the League of Nations. Now was the time for the churches to take their stand in the market places, and fly their colours for all to see; the voice of God must be proclaimed on all occasions to ensure that Christ's promise might be realised—"I am come that they might have life, and that they might have it more abundantly."

Scotland stands between the New World and the Continent of Europe. The spirit which sent out David Livingstone is still alive in Scottish hearts. Laymen and ministers alike are striving to uphold the glorious traditions of the Scottish Sabbath and preserve the splendid religious heritage.

A World's Convention held every four years enables Sunday-School teachers to exchange views as to the best methods of developing a strong, self-reliant Christian character. Eight meetings of the World's Sunday School Association had already been held but none of these had taken place in Scotland. The biggest demonstration of Christian unity would be found in this Convention, where denominational and national differences would be set aside for the sacred cause of winning the young for Christ. Unity is strength, and a strong current of keen living religion was required to galvanise into activity all the workers, actual and possible, who were needed to promote the efficiency of Sunday-School work.

British colonial delegates would enjoy visiting the old country; Americans have already found the way to Scotland; and warm Scottish hospitality was assured for all Continental and Oriental friends. The Scottish National Sabbath School Union has its headquarters in a city whose motto is, "Let Glasgow Flourish by the Preaching of the Word"; to assist in that fine task, and from that centre to inspire the whole world to prosper through Christ, the Ninth Convention was held in Glasgow.

Mr. James Cunningham, Treasurer of the British Committee of the World's Sunday School Association, was delegated to attend the Eighth Convention in Tokyo, and to extend the official invitation to hold the next series of inspiring meetings in Scotland.

An Englishman some time ago decreed that,

> "East is East and West is West,
> And never the twain shall meet,"

but the Scotsmen under God's guidance achieved that desirable end of gathering all nations together to accept Jesus Christ as the Saviour of all nations.

IV. A SKETCH OF GLASGOW*

543—1923

By T. C. F. Brotchie

DURING the Roman occupation of Scotland, A. D. 81 to A. D. 410, there was a Roman camp or outpost guarding the fords of Clyde at Glasgow, and the Roman Wall across Scotland, from Old Kilpatrick on the Clyde to Carriden on the Forth, skirts the borders of the present city.

The place named Glasgow means the beloved green place, from the British branch of the Celtic language "glas," *viridis,* and "cu" or "gu," *carus,* and it probably took its origin from the spot where Kentigern or Mungo, its patron Saint, met St. Columba (the monk of Iona and the founder in Scotland of Christianity), and where the first Church of Glasgow was erected.

Like a large number of the Scottish burghs or towns, Glasgow owed its existence to the Church, under whose fostering care and protection it existed for centuries. To this fact we owe the complete knowledge we possess of its early history. The original charters and grants made to the early Bishops have been preserved and transcribed. For example, King William granted to Bishop Jocelin the right to hold a Fair at Glasgow yearly from 6th July. The Fair of Glasgow is historic. It has been held yearly for 734 years, and next month will witness its 735th anniversary.

Our patron Saint was born in 518 A. D., and was christened Kentigern. In later years he was known as Mungo or "dear one"; Cymric *Mwyn,* "gentle," and "gu," dear or beloved, and at Glasgow, Kentigern established his Church *circa* 543 A. D., where he laboured until his death in 603 A. D. He was buried "beneath a stone on the right side of the altar in his Church."

During the long subsequent centuries, the burial place of St. Mungo or Kentigern was guarded with jealous care. It

*Condensed from the Official Programme.

St. Andrew's Hall, Glasgow, Where the Convention was Held

Rev. W. C. Poole, Ph.D., *President*,
World's Sunday School Association, 1924-1928

was the sacred place of the tribes of Strathclyde, and the germ from which has sprung the great modern city of Glasgow. Of the Church of St. Mungo's day, no vestige remains, but on its site and in the twelfth century there was erected a cathedral—a shrine built over and around the resting place of the Saint and also embracing his Holy Well.

In 1238, the erection of the present cathedral was commenced by Bishop Bondington. What is known as the Crypt or Lower Church and the Choir were completed in his time. In 1415, Bishop Lauder carried the existing spire as far as the first battlement, and it was continued and completed by his successor, Bishop Cameron, in 1440.

The University of to-day enjoys a magnificent situation, crowning a bold escarpment that overlooks the city, and lends dignity and impressiveness to the honoured seat of learning. Sir Gilbert Scott was the architect, and on 2d June, 1866, Professor Thomson cut the first sod. The University of Glasgow is an ancient foundation. It is the second oldest of the four Scottish Universities, the order of foundation being—St. Andrews, 1411; Glasgow, 1451; Aberdeen, 1494; and Edinburgh, 1582.

The first and probably the primary difficulty which stood in the path of the commercial development of the city was the inability to bring ships up the River Clyde. Between the city and the sea, a distance of about twenty miles, there was a shallow stream, full of shoals and shifting sand banks and navigable only by rowing boats. In 1790, the work of dredging and deepening the Clyde was begun in earnest by the Glasgow Corporation, and continued by the Clyde Navigation Trustees, to which the harbour undertaking was transferred in 1809. The year 1811 witnessed the birth of steam navigation. In that year there was launched at Port-Glasgow the steamer *Comet,* the product of the genius of Henry Bell. It is interesting to mention that Fulton, who built and launched in 1808 the *Clermont* on the River Hudson, constructed his ship from the plans of the *Comet,* a copy of which he got from Bell when on a visit to Scotland. Earlier still by eight years was the sailing on the Forth and Clyde Canal of the paddle-steamer *Charlotte Dundas.* This small steamship was running on the canal in 1801, and she was un-

questionably the first practicable steamship in the world. The original model of the *Comet* made to scale by her builder, John Wood, forms one of the treasures in the shipbuilding section of the Art Galleries and Museum at Kelvingrove, where also is to be seen a fine model of the *Charlotte Dundas.*

With the advent of the *Comet,* shipbuilding and engineering activities spread rapidly on the Clyde. The deepening and improving of the river were continued by the Clyde Trustees, and up to the present year the total cost of making this once shallow salmon stream, a river capable of carrying the largest of ocean liners right into the heart of the city, has cost something like £8,000,000. The minimum depth of the channel is now 25 feet, and at high water about 40 feet. Indication of the progress of the trade associated with this development is the expansion of the annual revenue of the Clyde Navigation Trust. It has increased from £3,000 in 1800 to over £1,000,000 annually at the present day.

V. ANCESTORS OF THE GLASGOW HOSTS

FORTUNATE is the traveller who, after a stormy passage over the Atlantic, enters the estuary of the Clyde in late April. Then the vivid green of the slopes that reach down to greet the river have their best opportunity to astonish and gratify him. Until the reality is seen it is difficult to believe that there can be such colour as the green of Scotland in the early days of spring.

But the journey up the Clyde to Glasgow always charms the traveller, no matter what the season, or whether the journey is taken by water or by the railway from Greenock.

If the railway is taken, there may be time for a visit to the site of the Auld West Kirk of Greenock, which, after clinging for more than three centuries to its historic site on the Clyde, has at last given way to encroaching shipyards, but not until the owners agreed to rebuild it elsewhere exactly as it stood for centuries—including the family pew of James Watt, the builder of the first steam engine, who was a native of Greenock.

From Greenock to Glasgow twenty-two miles of river bank give forth the sound of the hammer and the forge or the intermittent flash of the furnace fires which led the poet Campbell to write lines which every lover of nature reads sympathetically:

> "And call they this improvement? to have changed
> My native Clyde, thy once romantic shore,
> Where Nature's face is banished and estranged,
> And Heaven reflected in thy waves no more;
> Whose banks, that sweetened May-day's breath before,
> Lie sere and leafless now in summer's beam,
> With sooty exhalations covered o'er;
> And for the daisied greensward, down thy stream,
> Unsightly brick lanes smoke and clanking engines gleam."

The din of busy shipbuilding yards accompanies the traveller to Glasgow, the city that is proud of Kentigern's missionary activities in the sixth century, and of the motto that is his memorial, "Let Glasgow Flourish by the Preaching of

the Word.'' Modern Glasgow—the Glasgow of vast commercial conquests—is little more than two centuries old, though many of its monuments—like the sturdy Cathedral, for instance—tell of the centuries when the site of the village that became a town long before it expanded to metropolitan proportions, was still the ''dear green spot'' of the Celts.

That Cathedral, to which Scott's ''Rob Roy'' makes so many references, was already old during the days when the brave Covenanters thought they were doing God's service by standing out against the efforts made by the English king to compel them to accept the Liturgy of the Church of England. From the day when, in Edinburgh's St. Giles's Cathedral, famous Jenny Geddes flung her ''creepie stool'' at the head of the Bishop who tried to read from the Prayer Book, to the March day in 1638, when the National Covenant was signed in Greyfriars Churchyard, also in Edinburgh, men, high and low, pledged their lives, if need be, to the battle with a form of religion they hated. Then for a generation and more, these sturdy men, supported by determined women, stood out against what conscience assured them was wrong.

Glasgow has reminders of these stern Christians. Stirling has its Martyrs' Memorial, close to the Castle on its rocky height, and from Glasgow to Edinburgh, and south to the English border, there are whispered tales of those heroic days similar to those disclosed to one of the delegates to the Ninth World's Sunday School Convention in the course of his search for facts concerning a humble but God-fearing ancestry. Out of a cottage not far from Ayr, the town to which Robert Burns gave lasting fame, came a diary in which Alexander Reid gave ''A Short Account of the Lord's Gracious, Merciful and Remarkable Providence, Both in Spiritual and Temporal Things.'' Extracts from that diary are worth giving because they tell so much of the spirit that made the Scotland which welcomed the Sunday-School hosts in 1924. It began:

> By the good providence of God I was educated and brought up in the parish of Kirkliston in my younger age. My parents were a good example before me of seeking God. Many times when I was very young, my father praying in the family, I thought, O that I could pray, going along with the words of that prayer. I was instructed not to curse nor

swear nor break the Sabbath day, from which, by the mercy of God, I was easily restrained; and many times upon my companions playing on the Sabbath day I durst not do it, although I had an inclination to do it.

I was put to school young, so that I learned to read the Scriptures. I greatly delighted to read the Scriptures in my youth. I read the Scriptures much after I was nine or ten years old, and also preaching books, so that I was taught and brought up in Presbyterian principles, which I saw clearly were according to the Word of God. I was also in my younger days instructed in our Catechisms and Confession of Faith, which is the ground of our Christian religion; and coming to more age, being so instructed, I came to understand that the Nation and I myself by my baptismal vows and instructions, was bound by our solemn covenants. And when I was nine or ten years of age, I had an inclination to seek God, which I did sometimes now and then, but had stronger repulses from the suggestions of Satan not to do it. But when I grew older, about thirteen, I had greater convictions for neglect of prayer. Yet the Lord in mercy helped me to look after him.

The diary tells of the year 1666, when the persecution of the Covenanters "grew hotter and hotter," and they were compelled to worship God in hidden places on the moors and in the hills. "That summer I could work little or none," the diarist wrote, "but was lying here and there in the fields, wrestling on the ground, mightily straitened in prayer many times." Then he was arrested and fined for being at conventicles and for baptising children at them. He told of his narrow escape, when twenty soldiers surrounded his house.

Again he wrote:

My wife laboured the farm, with some servants, for this year, I wandering to and fro, in daily hazard. One night the troopers were sent out to apprehend some that were in hazard, but I providentially went from home that same day before the troopers came. They made a narrow search, but I escaped their hands. That same night there came a party to seek a companion of mine, I going to his house near twelve o'clock at night. He told me he had a way to escape if there was any hazard. When we were well lien down, the troopers came to the door and we hastily escaped out of a window three house high, and slid down the wall without any hurt and mercifully and wonderfully escaped their hands.

The diary is full of expressions of faith. For instance: "I remark this, the mighty power of God. When he has a mind to deliver his Church and people, none can withstand it. Our deliverance was eminently his hand. 'Lo, this is our God, and we waited for him; we rejoice in his salvation.'"

Many of those who were the hosts of the Convention had a heritage like that. Can it be thought strange that they are enthusiasts for the Sunday School, with its programme of teaching the boys and girls, and the young men and women to know and love the Lord?

VI. SOME FACTS ABOUT SCOTLAND'S CHIEF CITY

(From *The Christian Endeavor World*)

GLASGOW is the chief city in Scotland in point of population and of trade. After London it is the largest city in the British Isles. In 1801 it had a population of only 77,385. In 1921 it had 1,034,069.

The city is more than twenty miles from the sea, and began its history on the banks of the River Clyde, a broad but shallow stream. This river has been deepened at prodigious cost, and vessels three hundred feet long, drawing twenty-three feet of water, can steam right to the heart of the city. The port is the largest in Scotland, handling more shipping than even Greenock, which is situated at the mouth of the Firth of Clyde. To provide room for the ships that come to the port from all maritime countries in the world great docks have been built, and one of the delights of Glasgow youth is to watch the Leviathans of the deep crawl lazily into the locks that admit vessels to the docks, and see them pass through. The push of the ocean drives the sea water right up to the city, causing tides that make necessary docks that are furnished with locks.

Glasgow has one enormous advantage: it is situated in the midst of a rich coal and iron region. At night the light from great blast furnaces illumines the sky. A few miles from the city one comes upon coal mines which employ many thousands of men. Coal, iron, and an exit to the sea have made the city prosperous, although much must be credited to the citizens, who have shown wonderful ingenuity and enterprise. It was in Glasgow that James Watt made his improvements on the steam engine, and here Henry Bell in 1812 was the first man in the Old World to demonstrate the practicability of steam navigation.

No other British city except London has a larger variety of industries than Glasgow. Every trade that depends on coal and iron is there, and cotton, wool, and textiles are Glasgow staples.

The little seed from which this mighty city grew was undoubtedly the bishopric founded by St. Mungo about the year 560. The seed took a long time to germinate, for the history of the place is a blank until about 1115, when David, King of Scotland, laid the foundations of a cathedral on the site of the present structure. For two centuries after that Glasgow was an insignificant town of not more than 1,500 inhabitants. As late as 1556 Glasgow rated eleventh among the cities of Scotland.

Scotland is a land of sturdy bridges. One never sees anywhere the poor structures of wood such as disgrace an important city like Boston. Rivers are spanned by stone bridges that seem to be built for eternity.

There are at least ten bridges that cross the Clyde at Glasgow. Two of them are great railroad viaducts, and two are suspension bridges for foot passengers only. The bridges that carry traffic are beautiful structures, erected to endure. And besides these, there is a subway running under the river, a tunnel that takes both foot passengers and vehicles.

In the centre of the city are no open parks, but there are a number in the suburbs. Glasgow Green ("Glesca Green" the natives call it) is nearest the heart of the city, and is in a congested section. The Green is on the banks of the Clyde, and multitudes make use of it and enjoy boating on the river.

On Saturday afternoons and Sundays street preachers of all varieties hold forth on the Green, wherever they can find audiences. Here is a group preaching the gospel. Near by is another group around a man who is proving to his own satisfaction that there is no God. Debates are common, and a preacher must be ready to "give a reason to everyone that asketh him" if he ventures to take up his stand on Glasgow Green. Some of the speakers are veterans. Harry Long, who passed from this earthly scene many years ago, was a terror in argument to agnostics. He knew all their arguments and was usually able to discomfit them. The writer has seen more than one of them pack up and silently depart when Long appeared, and has heard him derisively shout to them to stand their ground like men and meet him in debate. They smiled and slipped away.

Glasgow is becoming a city of memories to the older generation. The Saltmarket and the entire section around it, a den of thieves in the middle of last century, is completely renovated. In place of the narrow streets, which Sir Walter Scott describes in some of his novels, one walks through a broad thoroughfare. The bird market, where birds were sold in great quantities, is there.

Glasgow has many attractions. A trip down the harbour in a small vessel (the municipality runs such boats) gives one an idea of the immensity of the enterprises that root in this place. Most fascinating of all is the view of the forest of masts that fill the harbour. On the docks every language under the sun is spoken, and all races mingle in the "Bromielaw," the water front near the centre of the city.

The greater part of the people live in tenement houses, which are great stone structures. There is a common doorway in each building, and a common stairway, the various apartments opening off the landings. In the West End, where wealth disports itself, the houses are one-family dwellings.

VII. SABBATH SCHOOLS IN SCOTLAND*

By James Cunningham, J. P.

SCOTLAND has long been known as a God-fearing, Bible-reading and Sabbath-keeping country. To its people of both high and low degree religion has been a vital part of life, and liberty to worship the God of their fathers in the form approved by their own conscience, was dearly bought by the blood of many martyrs and by long-continued trials and sufferings.

The struggles, which culminated in the overthrow of Roman Catholicism in the sixteenth century and of Episcopacy in the seventeenth, did much to mould the serious, thoughtful character, the sturdy Scottish independence and self-reliance which are so marked features of the race. During these generations of persecution, habits of Bible study were formed. The fathers and mothers taught the children, family worship was common and an atmosphere of a religious nature maintained. In those early days it was necessarily oral teaching, and this led to long memory lessons and instruction by catechising. In course of time this was furthered by the early Church publishing various Catechisms, until, in 1647 the Westminster Assembly of Divines prepared their famous Larger and Shorter Catechisms. This last came to be universally adopted and formed the groundwork of Scottish religious education.

At the time of the Reformation the training of the young in religious knowledge was strongly urged by the Fathers of the Church. Now in many outlying districts, regular ordained ministers could not always be had, so the services were conducted by devout laymen. At such gatherings the children were catechised, and we have here the germ of Sabbath-School work developing quietly in many a village and hamlet unknown to the outside world until a network of Sabbath Schools was spread all over the land.

*Condensed from the Official Programme.

In the records of the General Assembly of the Church of Scotland for 1560, the first year of its existence, we find that it is provided that one of the services on each Lord's Day should include worship and sermonising, *the other should be given to worship and catechising of the young and ignorant.* In course of time this wise arrangement seems to have been departed from, and as a rule the young came to be badly neglected; but, as the Church relaxed its efforts, laymen took up the work.

Among the earliest records which we can find of organised Sabbath-School work in Scotland, is, that in 1709, there was founded in Edinburgh *The Society for Propagating Christian Knowledge.* This society secured the services of schoolmasters in remote places where there was no regular Church service. These men were to meet the children on Sabbath afternoons and make them repeat the Catechism publicly, and catechise them and such other persons as would submit themselves thereto. The society had a long and successful career, and about a hundred years later we find it emphasising the spiritual character of its work in these words: "The grand and important end which the society do—and always have proposed to themselves by their appointments—is the salvation of souls."

We do not find any evidence or expectation that the Churches should, as religious bodies, take any leading part in the promotion or encouragement of such work. Instead, joint committees of laymen with representatives from the Churches and municipalities were sometimes formed, while ministers of various denominations were found carrying on Sabbath-School work in their own fields. Church courts looked askance at such efforts and were known to discourage even secular education. In the seventeenth century it is recorded that the clergy complained to the magistrates of Glasgow of the plurality of schools and expressed the opinion that two—the Grammar School and the "Sang" School—were quite sufficient. In 1658 a Dame who aspired to enter into competition with the Grammar School was obliged to close a school she had commenced "at her own hand." In these Dame's Schools not much was taught but reading, and the Bible was the principal class book. One of these old ladies

remarked of her pupils: "When they leave me there's no muckle o' the Bible they dinna ken." In these and other schools we have thus a groundwork of Biblical knowledge being given which, no doubt, helped to make the men who fought and died for the faith in covenanting times. In the lives of the heroes of those days we get a glimpse of Sabbath-School work when we read that John Brown of Priesthill, martyred by Claverhouse in 1685, used to gather the young persons of the neighbourhood around him on Sabbath evenings for religious instruction.

In old Church records there must be many references to early Sabbath-School work, but they are not readily accessible, and we can only give a few instances:

In 1710 we hear of Sabbath Schools in Berwick-on-Tweed.

In 1730 Rev. Alexander Mair of Forteviot had a Sabbath afternoon class for the young people of his flock.

In 1760 the Rev. David Blair of Brechin commenced a Sabbath School for the benefit of the rising generation of his parishioners.

The Rev. Mr. Robertson of Kilmarnock was ordained in 1775, and on the Sabbath afternoons between sermons he assembled all the young of his congregation and spent an hour in catechising them. We may be assured in this early Sabbath School the lessons were thoroughly prepared by the young people, as Mr. Robertson was not one to tolerate carelessness. It is told of him that when old and unable to preach, he used, during sermons, to walk up and down the passages of the Church with his staff in his hand, and when anyone slept, he awakened them with a smart application of the stick.

In 1774, the Rev. John Burns was ordained minister of the Barony Parish Church, Glasgow. Dr. Burns was, we are told, in advance of his times, and when many were lifting up their hands in holy horror at that wonderful innovation, "The British and Foreign Bible Society," when ministers deprecated from the pulpit the extravagant notion of converting the heathen by missionary agency, when they even held aloof from the Anti-Slavery Society, he stood forth almost alone in the Presbytery an advocate of these institutions. His preaching was of the evangelical stamp; his living was that of the simple earnest type, and by his ministry he was as a

ight shining in a dark place and in a dark day. In 1775, hortly after his ordination, Dr. Burns turned his attention o the neglected youth of the Calton, Glasgow, then a part of he Barony Parish, and successfully carried on a Mission Sunday School there under his own superintendence. The school was in a vigourous condition five years before that memorable Sunday in July, 1780, when in the home of Mr. King, St. Catherine's Street, Gloucester, Robert Raikes began the work that was soon to spread and stamp him as the founder of English Sunday Schools. The publicity given to the movement in England no doubt furthered the cause in Scotland, where it was more a matter of organising work already well established than of initiating a new departure.

In 1782 we read of a Sabbath School in Banchory, Aberdeenshire, and after that such records become plentiful, showing that much attention was paid to the religious instruction of the young all over Scotland before Sabbath Schools as organised institutions came to be recognised as an essential factor in the religious training of youth. The pioneers in this work were in advance of their time and of the public opinion of their day, and had to suffer much from both civil and ecclesiastical authorities, although to both they were rendering invaluable assistance They were in the forefront in the promotion of knowledge and did much to bring about the advanced state of education in the country. We can only take space for one or two examples of the opposition encountered. In New Deer, Aberdeenshire, the landowner would not allow a Sabbath School to meet in any building over which he had any control, and when a place was ultimately found and a school opened, the teachers were summoned before the Presbytery of Turriff to answer for their misdeeds. They were charged with teaching without being set apart for it, by laying on of hands. The Presbytery were rather astonished and nonplussed when asked to produce their authority for the action taken, and latterly dismissed the teachers with an admonition to teach no more.

In Paisley, a town with strong radical tendencies, the early efforts of Sabbath-School teachers were looked on with suspicion by the Government, and Sheriff Campbell was instructed to hold an inquiry into their ends and aims. The

teachers were summoned to give an account of their politics and principles, and for a time a painful feeling existed. Then office bearers were called upon to produce their rules and books used. After careful scrutiny the Sheriff was satisfied that no sedition could be propagated by the Bible, the Shorter Catechism, and Watts's Hymns, and the teachers were dismissed with clear characters.

The idea of suitable tasks for children has undergone considerable changes since the dawn of the nineteenth century, when, in Annan, some of the scholars had learned the whole of The Epistle to the Hebrews, The Song of Solomon, and The Book of Jonah. In Airdrie, the four Gospels, Hebrews, James, Jude, and Revelation were committed to memory. In Oakfield three chapters in the Gospels were weekly lessons. In Aberdeen ten to twelve girls, working in factories fourteen hours per day, repeated four or five chapters every week, and two of them repeated accurately the whole of the New Testament, with the Book of Proverbs, several Psalms, Hymns and Paraphrases. In Glasgow, in 1813, a class repeated the whole of the Epistle to the Romans, and one boy, 63 chapters, 234 hymns, and the 119th Psalm. In the Calton School two girls repeated in one night 700 verses, but were requested in future not to exceed 200 verses. One prodigy in the Cowcaddens committed to memory ten chapters with proofs, upward of fifty proofs to each chapter, all much to the point, naming chapter and verse without the help of anything to aid his memory. The mere idea of such memory exercises is enough to take the breath away from any modern Sabbath-School teacher or scholar, and were not this a veracious Sabbath-School Chronicle, one might be inclined to be sceptical and, with our American friends, say—"Next."

In 1819 the famous Dr. Chalmers (who was one of the leaders of the Disruption in 1843) was a minister in Glasgow, and among other activities for the good of his parish he introduced what was termed the "Local System" into Sabbath-School work. This system was briefly described by its author thus: "Let a small portion of a district with its geographical limits defined, be assigned to one teacher. Let his place of instruction be within this locality, or as near as possible to its confines. Let him restrict his attention to the

children of its families, sending forth an invitation to those that are without, and encouraging as far as it is proper the attendance of those that are within.'' This system, enforced as it was by the eloquence and energy of its distinguished advocate, gave a mighty impulse to the Sabbath-School cause. General schools were sometimes promoted by Churches, sometimes by associations of laymen, and, in 1837, a new class of Sabbath School was commenced, called ''The Central School.'' This was a combination of the ''Local'' idea with the general school system, intended to meet the difficulty of accommodation often found under the local system. All three systems were carried on for some time until they gradually merged into one class of general school which in recent years has developed into the graded school as we now know it.

The formation of local Sabbath-School Unions began very early in the nineteenth century, and, in 1816, a meeting was held in Edinburgh of those interested in Sabbath-School work, at which it was resolved to ''establish in the city a society having for its object the encouragement, union, and incountry.'' And that ''the Society be called the Sabbath School Union for Scotland.''

In Glasgow a Sabbath-School Committee was formed in 1787, and in 1816 the Glasgow Sabbath School Union was established, but apparently lay dormant during a serious time of trade depression. The teachers, however, kept in touch with each other, and in 1821 arranged that an annual dinner should be held, at which reports of the work would be given. These dinners continued for about ten years, but do not seem to have been conducted under prohibition rules, and, in consequence of the spread of temperance principles, they were discarded in favour of a *soirée,* at which tea and coffee were served, and ladies admitted This change was so much of a success that the meetings had to be held twice a year.

Classes for teacher-training were begun in 1839, and this led early to the consideration of a common lesson. Hitherto, apparently each teacher had selected his own lesson, and there was no uniformity even in any one school. In 1840 a scheme of lessons was considered, and, in 1845, the Union issued a general scheme. During the next five years the issue was somewhat irregular, but in 1851 the Glasgow Union Scheme

was definitely fixed, and has been issued in unbroken succession since that date, though in recent years the scheme has been prepared by the Youth Committees of the Established and United Free Churches of Scotland.

The question of a Teachers' Magazine also received consideration. In 1823 a Sabbath-School magazine was issued in Glasgow, but had a very short life, and it was not until 1849 that another attempt was made, the first number being published in April of that year, since when the Union's Magazine has regularly appeared each month and still maintains a high place among similar literature.

In 1845 District Unions were formed in Glasgow, reporting to the Central Board, and, in 1846, circulars were addressed to the towns and villages in the West of Scotland requesting coöperation and affiliation. The natural outcome of this was the question of a National Union for Scotland, but the fullness of time had not yet come, and the project fell through. National Conventions of Sabbath-School teachers from all over Scotland have been held in various parts of the country each year since 1868, except during the war years (1914-18), and have always aroused much interest and have been well attended. A result of these is District Conventions at which local schools only are represented. At the National Convention held in Paisley in 1899, it was resolved that the Glasgow Union should be asked to assume the status and position of a Scottish National Sabbath School Union. This was accomplished, and in 1900 it issued its first Annual Report, following that of the 62nd Annual Report of the Glasgow Union published the previous year.

Up till 1890 the Union work was all done by voluntary unpaid labour, but in that year an office was opened and a permanent Secretary appointed to devote his whole time to the work, a work which has rapidly grown far beyond the hope or expectations of the Union founders, and if negotiations presently proceeding with the Churches mature favourably, there will be under its enlarged auspices greater and wider fields of opportunity and power for good. In 1902 a Travelling Secretary was appointed to cover Scotland in the interests of the Sabbath-School work.

In 1917, a lady expert in Primary work was engaged to develop this branch of Sabbath-School activity among affiliated Unions, and, in 1919, our esteemed and invaluable General Secretary was appointed to succeed Mr. Andrew Crawford, who died after twenty-seven years of useful service. Since his appointment Mr. Kelly has done much to enlarge the scope and value of the Union's work, and is already eagerly looked to for advice and encouragement all over Scotland and far beyond its borders. In the interests of the Convention he has given three years' strenuous work, has travelled twice to America and twice to various European countries. The Union's office staff consists of eight permanent members with a number of assistants for Convention work.

Assistance to missionary effort was an early feature of Sabbath Schools, and many fields in heathen lands have benefited both by the money and the boys and girls raised in Scotland. We need only mention such names as Alexander Duff in India, David Livingstone, Robert Moffat, Mary Slessor, Robert Laws, and Donald Fraser in Africa, William C. Burns and Robert Morrison in China, John G. Paton in Polynesia, James Chalmers in New Guinea, or Alexander M. Mackay in Uganda, but there are many others on the roll of fame, not a few of whom now wear the martyr's crown.

At the Zurich Convention in 1913, £1,600 was presented to the India Sunday School Union, raised in Scottish Sabbath Schools for the purpose of Teacher Training in India. The interest of that money was so far used, but latterly allowed to accumulate, until last year, when the capital and interest were devoted to the extension of a Teacher Training Institute at Coonoor, in Southern India, the nucleus of which had been presented by a friend in India. The Scottish Fund had risen to £1,900, leaving £300 to complete the purchase; this sum was subscribed in Scottish schools last year, and the completed scheme presented to the India Sunday School Union free of debt. Schools in Scotland are taking a big interest in the work of the World's Sunday School Association, which, we hope, will develop into a permanent assistance to its funds.

VIII. VOYAGING TO THE NINTH CONVENTION

1. The Cruise of the Steamer Marloch from Montreal*

By Philip E. Howard

AFTER a day of charming pastoral scenery along the St. Lawrence the *Marloch* halted at Quebec in the twilight, to take on passengers, and it was almost dark when we moved down the river past the heights.

When we dropped the pilot on our way down the St. Lawrence, we were moving into the wider waters of the lower river. Before this our course lay between farm-carpeted river banks, as we followed a tortuous and sometimes shallow channel, marked by nodding buoys in the swift current, and the white towers of range lights on the shores. Thus we glided past Sorel, and Trois Rivieres, Port Citrouille, Batiscan and Port Neuf.

Now the shores were drawing away from us, and under lowering skies we were in the grey waters of the Gulf, with the rugged cliffs of Newfoundland to the north, where snow lay in the upper clefts, and the white tumble of surf from the ground swell tossed high against the swarthy rocks.

Like low-flying sea-birds little fishing schooners held their wind-driven way across the drab waters, and above the cliffs, touching them in their trailing flight, moved sombre clouds against the steely sky of twilight. We were to clear Cape Race about dawn—Cape Race, that graveyard of western ocean ships, or "sailor's nightmare," as seafaring men call it. We saw Anticosti Island north of us, owned by a citizen of France, and distinguished for its fox farms. So also we saw Cape Ray, and the islands Miquelon and St. Pierre. After Cape Race, we would follow a north and easterly course over one of earth's greatest circles, through the Arctic Stream, across to the warm Gulf Stream, and thus to the north of Ireland, to Belfast, and to Glasgow.

*From *The Sunday School Times.*

While the elements were busy with the ship, we were getting acquainted on board. India was meeting Saskatchewan, Korea became neighbour with Kansas, China and Cuba walked the same deck. Nova Scotia and Louisiana were in the same prayer meetings. If thirty-seven Presbyterians foregathered for tea, then it was equally true that seventy-three Methodists half-filled the dining saloon at their tea, and many other denominations were scattered over the ship, though most of us do not know "who's who" on board, denominationally.

On the first Sunday evening Dr. Eva D'Prazer told of her great field of medical missions in South India. Rev. T. W. Jones, of Montreal, a Congregationalist, preached on that morning; on the next Sunday the Rev Charles G. Kindred, of Chicago, a leader among the Disciples, or Christian Church. Irwin Hilliard, Esq., K. C., of Morrisburg, Ontario, superintended the Sunday School on the first Sunday and Rev. W. B. Shirey, of Ann Arbor, Michigan, on the second. Mrs. Mary Foster Bryner spoke one afternoon on the various needs of the children's departments, and in the cosy nursery and children's playroom, Miss Susie M. Juden, Children's Division Superintendent in Louisiana, met with the youngsters, a goodly number of whom are on board.

The numerous religious educational secretaries among the delegates held a special conference, while perhaps the most fruitful conferences of the voyage were steamer chair conversations, when experiences were exchanged, and experts consulted.

Many-sided entertainment talent appeared. And if you are looking for husky athletes, see them, young men and older, in the strenuous, wildly exciting, and wildly cheered tug-of-war! The Olympics dwindle into village sports as compared with that international contest, for Canada and the United States were at opposite ends of the rope in one contest, and the North American born and the British born, in a second struggle. And even the ladies had their tug-of-war in a Canada-United States line-up!

What little night there is in the northern latitude closed in about us as we passed Ailsa Craig, eleven hundred feet of sheer granite rising out of the sea, and famous Arran

Island, and the Ayrshire Coast of Robbie Burns. We took on the pilot at Gourock at midnight and a half-hour later came to anchor at Greenock in the Clyde, with the light still visible in the west, and the moonlight flooding the stream and the hills of old Scotland.

Next morning, coming up the River Clyde, once a small salmon stream, and now the mother of great ships, one understood why the question is asked, "Did Glasgow make the Clyde, or did the Clyde make Glasgow?" For as you look over the bow of the ship, swinging from port to starboard and back again under the guidance of tugs in the narrow river, you see Glasgow, with its more than a million inhabitants, up-river through a vista of sloping shipways—some three hundred and fifty in all—and you are told that to make this river able to float the largest passenger ships about forty million dollars have been spent.

The little river that has sent its ships out over the seven seas, from Henry Bell's steamer *Comet* in 1811 to the great liners of our own day, now brings into the very heart of this splendid city a world-wide commerce,—and hundreds of the delegates to the World's Ninth Sunday School Convention!

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2. ON THE STEAMSHIP CAMERONIA, FROM NEW YORK

BY WINFIELD H. BROCK, ATHOL, MASSACHUSETTS

Rarely has such a group of Sunday-School workers been assembled; it included more than fifty clergymen, and an equal number of Sunday-School specialists in all departments. Under the skillful organising direction of Tour Leader George W. Penniman, the ship had hardly left the dock at New York on Saturday noon, June 7th, before the needful talent was being drafted for addresses, meetings, and conferences of all sorts.

Opinions differed as to the "high point" of interest. Many were thrilled and uplifted by the music so skillfully led by Rev. J. N. Patterson and Rev. Robert Rae. Others spoke of the two Sunday services, with their fine, strong, uplifting, and inspiring sermons.

Scotch blood was very much in evidence, as was natural in a Scotch ship, bound for the Scotch metropolis. Dr. Mac-

Gowan's lecture on the "Canny Scot" extolled the land of catechism, mist, and porridge, but it pleased others as well as those of Scotch lineage.

Politics were not overlooked. There was a double nominating convention: this was fitting because while the *Cameronia* was at sea the Republican National Convention made its nomination for President of the United States. As might be expected in a Sunday-School crowd, both the Republican and the Democratic nominating conventions were exceedingly "dry." No wet candidate had a chance.

A stirring glimpse of the need, the possibilities, and the method of the new plans for religious education was given by Prof. L. A. Weigle of Yale University, in his morning addresses on "Jesus' Way of Teaching," "The New Outlook on Sunday-School Work," and on "Prayer."

On Wednesday night a strong missionary note was thrillingly struck when all who could crowd into the great dining room heard a series of nine six-minute addresses, by speakers representing half a dozen different nationalities, presenting the needs of the Near East orphans; the overlooked and despised lepers; the work in Japan, China, and Korea; and the problems of eleven million of the black race in America. The stories of the new Journal of Religious Education, the Walloon-Huguenot Tercentenary, and the Glasgow programme rounded out the evening.

The meeting on Thursday evening was a touching and tender memorial to the great Sunday-School leader, Marion Lawrance, "the best known and best loved of Sunday-School men the world around." His passage had been booked for this ship, and scores of his personal friends on board missed deeply his genial presence and helpful activities.

Dr. Robert G. Hopkins introduced one after another who gave brief but heartfelt tributes to the life and influence of Mr. Lawrance. Fleming H. Revell, the famous publisher, summed up what a dozen friends of the late beloved leader had said, as follows:

> Marion Lawrance, prince of Sunday-School leaders, gifted organiser, inspiring speaker, warmest of friends, most devoted Christian, an example both in public and private life! We mourn our loss while we rejoice in his gain. While with us his was a fruitful life, but from his

seed-sowing harvests will continue to be gathered for many years to come.

He taught efficiency in the realm of Sunday-School effort; he told "How to Conduct" its every department, ever keeping in mind the great objective, the winning of all to a life of consecrated service to Him Who calls us to discipleship.

An untiring worker, he was most proficient in initiative and in inspiring appeal. In all parts of the country, men and women were moved to greater and more effective effort.

With all our loved friend's public work, he was not divorced from personal friendships—friendships which were legion, as many of us realise, in his remembrance of our birthdays with a helpful and pertinent message.

It would seem that his place will be hard to fill, but ours is a resourceful God Who will raise up other leaders while we mourn the departure of one who had gained so large a place in our affections.

Our comfort and assurance, as also that of his immediate family circle, with whom we deeply sympathise, is in Him whom Marion Lawrance served so well—leaving to us the encouragement and inspiration of a life devoted to the service of God and man, and especially for those for whom our Lord said, "Of such is the kingdom."

A number of speakers suggested that a building for the use of the International Council of Religious Education would be a most suitable memorial to the great leader.

On Saturday night, June 14th, there was an inspiring observance of the United States Flag Day. Addresses were made by Mr. George W. Penniman on The American Flag, and by Ship Surgeon W. M. Borrie on The British Flag. His last remark, that the two nations were really of one blood and should work together for civilisation and world peace, was given stirring applause.

The exercises of the last day on the ship, Sunday, were broken into somewhat by the necessary landing of passengers at Moville, but the strong sermon of Professor Weigle was a fitting close of a most remarkable and inspiring "Convention afloat."

THE FULL PROGRAMME ON THE CAMERONIA

The various programmes on the *Cameronia,* and the committees in charge, follow:

Tour Manager, representing the World's Sunday School Association Executive Committee, George W. Penniman, Pittsburgh, Pa.

General Committee, on the *Cameronia:* Dr. Robert M. Hopkins, St. Louis, Missouri; Dr. W. E. Raffety, Chicago, Illinois; Rev. E. G. Tewksbury, Shanghai, China; Paul Sturtevant, New York; Rev. John

T. Faris, D.D., Philadelphia, Pennsylvania; H. Wallace Noyes, Portland, Maine; W. B. Anderson, Portsmouth, Ohio; Rev. W. E. Jordan, Philadelphia, Pennsylvania; George F. Guy, Los Angeles, California; F. E. Parkhurst, Wilkes-Barre, Pennsylvania.

Sunday morning, June 8th, Service in Forward Dining Room: Presiding, Rev. John T. Faris, D.D.; Scripture, Rev. F. C. Nau, D.D., Pittsburgh, Pennsylvania; prayer, Rev. C. W. Brewbaker, Dayton, Ohio; sermon, Bishop W. M. Weekly, Parkersburg, West Virginia; benediction, Rev. John T. Faris, D.D.

Aft Dining Room Service: Presiding, Rev. H. H. Meyer, D.D., New York; Scripture, Rev. A. D. P. Gilmour, D.D., Wilmington, North Carolina; prayer, Rev. E. W. Morrison, Waverley, Pennsylvania; sermon, Rev. James I. Vance, D.D., Nashville, Tennessee; benediction, Rev. Yakichi Sasakura, Yokohama, Japan.

Sunday evening, June 8th, Service in Forward Dining Room: Presiding, Rev. E. G. Tewksbury, Shanghai, China; Scripture, Rev. F. G. Brossett, Philadelphia; prayer, Rev. Charles F. Robson, Windham, New York; sermon, Rev. Joseph L. Peacock, D.D., President Shaw University, Raleigh, North Carolina; benediction, Rev. D. W. Barclay, Elmwood, Illinois.

Service in Aft Dining Room: Presiding, Rev. Hugh C. Gibson, Los Angeles, California; Scripture, Mrs. E. M. Blackman, Bowlingtown, Kentucky; prayer, Rev. E. W. Halpenny, Charleston, West Virginia; sermon, Prof. F. M. McGaw, Cornell College, Mt. Vernon, Iowa; benediction, Rev. John Orchard, Dickinson, North Dakota.

Sunday School, June 8th, was organised as follows: Pastor, Rev. W. E. Jordan, Philadelphia; Superintendent, Allan Sutherland, Philadelphia; Associate Superintendent, George N. Gordon, Brockton, Massachusetts; Secretary, Thomas A. Douglass, Milburn, New Jersey; Treasurer, Robert J. Gibson, Pittsburgh, Pennsylvania; Superintendent Children's Division, Mrs. Maud Junkin Baldwin, Malden, Massachusetts, with assistants, Miss Meme Brockway, Philadelphia, and Miss L. E. McCormick, Baltimore; Superintendent Young People's Division, Dr. W. E. Raffety, Philadelphia, with assistant, Mrs. H. H. Meyer, New York; Superintendent Adult Division, Rev. E. W. Halpenny, Charleston, West Virginia.

The officers of the Sunday School held on June 15th were the same.

Half-hour Devotional Services at 10: 30 each day were led as follows: Monday, June 9th, General Secretary Arthur T. Arnold, Coumbus, Ohio; Tuesday, Rev. Walter H. Traub, York, Pennsylvania; Wednesday, Mr. James Baird, Schenectady, New York; Thursday, Rev. W. W. Williamson, Akron, Ohio; Friday, Mrs. Lucy C. Wilson, Toledo, Ohio; Saturday, Rev. J. M. Ferguson, D.D., Bellevue, Pennsylvania.

Music was under the general direction of Rev J. M. Patterson, Quitman, Georgia, and Rev. R. L. Rae of Newton, Massachusetts. The pianists were Mrs. L. C. Bridgham, Belmont, Massachusetts, and Mrs. W. S. Campbell, St. Louis, Missouri.

Sunday morning, June 15th, Service in Aft Dining Saloon: Presiding, Rev. H. F. Shupe, Dayton, Ohio; prayer, Rev. Jacob Rupp, Philadelphia, Pennsylvania; sermon, Prof. L. A. Weigle, New Haven, Connecticut; benediction, Dr. Ellis N. Kremer, Harrisburg, Pennsylvania.

IX. THE CONVENTION ORGANIZATION AND WORKERS

I. CONVENTION OFFICE BEARERS

Patron

H. R. H. The Duke of York, K.G.

President

The Right Hon. Lord Pentland, P.C., G.C.S.I.

Chairman of Council

Colonel John A. Roxburgh, V.D., D.L., J.P.

Chairman of Executive

James Cunningham, J.P.

Hon. Convention Treasurer

Sir A. Steven Bilsland, Bart., M.C.

Hon. Convention Secretary

James Kelly

II. CONVENTION COMMITTEES

PROGRAMME COMMITTEE

Convener—James Cunningham, J.P. *Secretary*—James Kelly

HOSPITALITY COMMITTEE

Joint Conveners—Councillor Violet M. Craig Robertson, J.P.
The Hon. Mrs. MacGilchrist Lady Macleod
Secretary—Miss Jessy S. Calderwood

FINANCE COMMITTEE

Convener—Sir A. Steven Bilsland, Bart., M.C.
Secretary—James Kelly

HALLS AND DECORATIONS COMMITTEE

Joint Conveners—Finlay M. Ross Ex-Bailie John M. Bryce
Secretary—John Norrie

EXHIBITION COMMITTEE

Convener—James B. Wardhaugh *Secretary*—George Melvin

SUB-COMMITTEE ON MISSIONARY DEMONSTRATIONS

Convener—J. Murray Tomory

Glasgow Convention Committee Officials

1—James Cunningham, J.P., *Chairman of Executive*
2—Col. John A. Roxburgh, V.D., D.L., J.P., *Chairman of Council*
3—The Rt. Hon. Lord Pentland, P.C., G.C.S.I., *President*
4—Sir A. Steven Bilsland, Bart., M.C., *Treasurer*
5—James Kelly, M.A., *Secretary*

1—W. G. Landes, *General Secretary*
2—Arthur M. Harris, *Chairman Executive Committee*
3—W. C. Pearce, *Associate General Secretary*
4—Paul Sturtevant, *Treasurer*
5—Samuel D. Price, *Assistant Secretary*
6—Fred P. Stafford, *Chairman Business Committee*

PULPIT SUPPLY COMMITTEE

Convener—Rev. J. A. C. Murray, B.D.
Secretary—Rev. W. D. Miller, M.A.

CIVIC RECEPTION ARRANGEMENTS

Sir John S. Samuel, K.B.E.

PAGEANT ARRANGEMENTS

James Kelly

CATERING AND EXCURSION ARRANGEMENTS

James Kelly

OPEN-AIR DEMONSTRATION

W. D. Scott, D.S.O., M.C.

PRESS ARRANGEMENTS

Alexander Gammie

DIRECTOR OF MUSIC

Hugh Hunter, Mus. Bac.

ORGANISTS—ST. ANDREW'S HALL

Forenoon Sessions—J. K. Findlay
Evening Sessions—Herbert Walton, A.R.C.M.

III. WORLD'S SUNDAY SCHOOL ASSOCIATION (1920-1924)

President

Hon. J. J. Maclaren, D.C.L., LL.D., Toronto

General Secretary

W. G. Landes, C.E.D., New York

Associate General Secretary

W. C. Pearce, L.H.D., New York

Assistant Secretary

Rev. Samuel D. Price, D.D., New York

Treasurer

Paul Sturtevant, New York

Statistical Secretary

Hugh Cork, Norwood, Pennsylvania

PROGRAMME COMMITTEE

Chairman—Rev. John T. Faris, D.D.
Secertary—W. G. Landes, C.E.D.

TRANSPORTATION COMMITTEE

Chairman—W. G. Landes, C.E.D.
Secretary—Rev. Samuel D. Price, D.D.

EXHIBIT COMMITTEE

Chairman—Allan Sutherland

SPECIAL COMMITTEE ON WORLD SURVEY

Chairman—Rev. W. C. Poole, Ph.D.

Professor Walter S. Athearn
Charles Francis
Rev. W. E. Raffety, Ph.D., D.D.
Rev. George H. Trull
Thomas S. Evans
Rev. Eric M. North, D.D.
Rev. Frank K. Sanders, Ph.D.
Professor Luther A. Weigle

IV. WORLD'S SUNDAY SCHOOL ASSOCIATION

BRITISH COMMITTEE

President

The Right Hon. Lord Pentland, P.C., G.C.S.I.

Chairman

Rev. W. C. Poole, Ph.D., London

Vice Chairman

Rev. F. B. Meyer, D.D., London

Hon. Treasurers

James Cunningham, J.P., 2. Oakeley Ter., Glasgow
James S. Crowther, J.P., 56 Old Bailey, London, E.C.

Hon. Secretary

Arthur Black, 9 Tideswell Rd., Putney, London, S.W.

Hon. Convention Secretary

James Kelly, 70 Bothwell Street, Glasgow

V. WORLD'S SUNDAY SCHOOL ASSOCIATION FIELD WORKERS AND SECRETARIES

ARGENTINA

Rev. George P. Howard ..... Buenos Aires

BRAZIL

Rev. Herbert S. Harris ..... Rio de Janeiro

CEYLON

Mr. J. Vincent Mendis ..... Dehiwala

CHINA

Rev. E. G. Tewksbury ..... Shanghai

Field Secretaries

1—Rev. A. G. Atkins, India
2—J. Vincent Mendis, Ceylon
3—Rev. V. P. Mamman, India
4—E. A. Annett, India
5—Mrs. E. A. Annett, India
6—E. Biswas, India
7—Rev. Stephen van R. Trowbridge, Egypt
8—Sheikh Metry S. Dewairy, Egypt

1—Rev. J. G. Holdcroft, D.D., Korea
2—Horace E. Coleman, Japan
3—Rev. E. G. Tewksbury, China
4—Rev. A. L. Ryan, Philippines
5—Rev. Geo. H. Scherer, Syria
6—J. Victor, Hungary
7—Rev. Geo. P. Howard, Argentina
8—Rev. H. S. Harris, Brazil

CZECHOSLOVAKIA

Rev. Adolf Novotny ..... Prague

HUNGARY

Mr. John Victor ..... Budapest

INDIA

Rev. A. G. Atkins ..... Jubbulpore
Mr. and Mrs. E. A. Annett ..... Coonoor
Rev. V. P. Mamman B.A. ..... Travancore
Mr. E. Biswas ..... Calcutta

JAPAN

Mr. Horace E. Coleman ..... Tokyo
Rev. Shoichi Imamura ..... Tokyo

KOREA

Rev. J. G. Holdcroft, D.D. ..... Pyengyang

MOSLEM LANDS

Rev. Stephan van R. Trowbridge ..... Cairo
Sheik Metry S. Dewairy ..... Cairo

PHILIPPINE ISLANDS

Rev. A. L. Ryan ..... Manila

SYRIA AND PALESTINE

Rev. George H. Scherer ..... Lebanon

SECRETARIES OF AFFILIATED ASSOCIATIONS

BURMA

Mr. Paul R. Hackett ..... Maubin

ENGLAND AND WALES

Rev. Carey Bonner ..... London

FRANCE

Pastor Jean Laroche ..... Paris

NEW ZEALAND

Rev. L. B. Busfield ..... Auckland

NORTH AMERICA

Hugh S. Magill, LL.D. ..... Chicago

SCOTLAND

Mr. James Kelly, M.A. ..... Glasgow

SOUTH AFRICA

Mr. John G. Birch .....Port Elizabeth

Other National Associations have been formed in the following countries, but do not have Field Secretaries:

Algeria	Denmark	Portugal
Austria	Germany	Spain
Australia	Holland	Switzerland
Chile	Italy	Turkey

THE SUNDAY SCHOOL

AND THE

HEALING OF THE NATIONS

PART II

THE STORY OF THE CONVENTION

THE STORY OF THE CONVENTION

I. THE CONVENTION AS SEEN BY GLASGOW EYES*

By Alexander Gammie

THE story of the Convention began long before the first of the delegates set foot on the shores of Britain. So great an edifice as the organisation required for such an international gathering could not be built in a day. The preparations had, indeed, been going on for many months, and even for years, in advance. In the Convention Council and the Executive, and in their various committees and sub-committees, there had been much patient labour behind the scenes. What had to be accomplished in meeting difficulties, in overcoming obstacles, and in making crooked things straight, would be a story in itself. But, with faith and vision, the work proceeded until at last the Convention became an accomplished fact, and the city and the nation awoke to the greatness and significance of the event.

Many scenes of animation were witnessed as the overseas delegates began to arrive. As soon as it was known that the special Atlantic liners were in the Clyde, with their hundreds of passengers from America and other countries farther off, there was a visible quickening of public interest. Soon the streets were thronging with strangers. It takes a large influx to make any appreciable difference in the street crowds of Glasgow, but the effect of the Convention was speedily apparent. It was not only in added numbers, but still more in the many touches of colour introduced by the visitors. Dark, swarthy, and yellow complexions were in evidence every-

*The Story of the Convention as it appeared in *The Scottish Sunday School Magazine*—of which Miss Margaret Cunningham is Editor—should be read by all who attended the great gathering. The author, Mr. Alexander Gammie, was the pleasant and efficient Director of Publicity.

where, and the bright costumes—particularly of the lady delegates from Eastern countries—relieved the dull monotony of our sombre Western dress. Ample arrangements had been made for the reception of the visitors. At the landing pier for the steamers, and at the various railway stations, there were "clearing houses," with representatives of the Convention in attendance, to guide the steps of the strangers in a strange land to their temporary quarters. The provision of hospitality had been one of the heaviest items in the programme of preparations, but the ladies in charge of this department had worked with a will, and had succeeded even beyond expectations. The difficulties with which they had to contend were aggravated at the last moment by visitors arriving unannounced, and by others not requiring the hospitality assigned to them, but eventually all the troubles incidental to so great an undertaking were happily overcome. A tribute is due to the many citizens who opened their homes—some of them at considerable personal inconvenience—to receive Convention guests, and who, in so doing, worthily upheld the traditions of Glasgow as a city given to hospitality.

On the evening of the opening sessions there was a scene of great animation in and around St. Andrew's Halls. Cosmopolitan crowds met and mingled outside the building, and in the various rooms set apart for the use of delegates, while the Enquiry and Registration Offices were besieged hour after hour by a constantly changing stream of fresh arrivals. Seldom has there been seen anywhere such a surging throng of people of so many "nations and kindreds and peoples and tongues."

The meetings of welcome were memorable in many ways. St. Andrew's Hall, packed in every corner, presented an impressive and inspiring spectacle. The draping of the galleries with the flags of many nations proclaimed the international aspect of the gathering. But this was also apparent otherwise. It could almost be felt in the atmosphere. And there was likewise a spirit of expectancy which seemed to brood over the whole assemblage. There appeared to be an almost overpowering sense of the greatness of the occasion—an occasion so unique and so full of boundless possibilities. At the overflow gathering, held simultaneously in St. George's

and St. Peter's U. F. Church, there was the same brooding sense of the importance of the issues involved. This initial impression was maintained throughout. The Convention was a great event in itself, but beyond it there ever loomed the vision of all that it might mean in many lands for many days and years to come.

It would be impossible to refer in detail to the forenoon and evening sessions, with their great audiences and inspiring addresses, or to the sectional and departmental afternoon conferences, with their businesslike discussion of practical details. Each served its own purpose, and the whole programme, "fitly framed together," was a triumph in the inspired art of programme building. No aspect of the subject was omitted. Sunday-School work in all its phases naturally occupied a large place, but the wider aspect of the Christian education of youth was not overlooked, while the foreign-mission field claimed a large and increasing share of attention. Alike in the great public meetings and in the sectional gatherings, the world-wide point of view was always kept well in the forefront. This gave the Convention the reputation of being what it in reality was—not only a Sunday-School event of the first magnitude, but also a mighty instrument for the fostering of better international relationships, and for the winning of the whole world for Christ.

At times throughout the Convention there was a suggestion of American "hustle" in the method of transacting business. It seemed to amuse douce Scots delegates, while it may have somewhat jarred on the susceptibilities of others. But soon another note would be struck, and the Convention would again be one in spirit, dominated by a common purpose, and united in the quest of a great ideal.

By a wise arrangement every forenoon session closed with a devotional address. There was no hurrying out of the hall after the papers or addresses had been given. The audiences remained intact for the devotional addresses, which put the copestone on the whole proceedings. The first series of addresses was given by the Very Rev. Principal Cairns, of Aberdeen, and the second by the Very Rev. Dr. Adam Philip, of Longforgan, the latter taking the place of Dr. T. Charles Williams, of Menai Bridge, who was unable to attend. There

were many expressions of appreciation of the uplift experienced under the influence of these wise and experienced Christian teachers. They placed the whole problem of the work in the right perspective, and day after day sent the delegates away inspired anew by the boundless resources at their command for the great task in which they are engaged.

The Convention Service in St. Andrew's Hall on Sunday afternoon had an interdenominational as well as an international aspect. While the preacher was the Right Rev. Hensley Henson, D.D., Bishop of Durham, the devotional exercises were led by the Rev. Andrew Ritchie, ex-President of the Congregational Union of Scotland, and the lessons were read by Sir Donald MacAlister, Principal of the University of Glasgow, and a well-known Presbyterian. The climax of the service was the registering of an Act of Remembrance for the members of the Executive of the World's Sunday School Association who had passed away since the last Convention. This Act, in its impressive solemnity, was more eloquent than any words.

One of the most interesting features of the public sessions was the series of Glimpses of the World Field. As representatives from Burma, Ceylon, India, China, Japan, Korea, Philippines, Algeria, Egypt, Syria, South Africa, Australia, Austria, Hungary, New Zealand, France, Spain, Portugal, Holland, Denmark, Germany, Norway, Sweden, Argentina, Brazil, Italy, and Finland, etc., spoke of the Sunday-School work they were carrying on in these widely scattered lands, there was given to many a new vision of the greatness of the Sunday-School movement. The widespread ramifications of the work came home with peculiar power as one after another native Christian told, sometimes in broken English, and at others with wonderful fluency, of the labours in which they were engaged. And when, as on more than one occasion, the workers from these lands called to their side on the platform some of their young people attired in native costume, they provided an object lesson not likely to be soon forgotten by any who witnessed it.

The wider view was further emphasised by the Exhibition, which proved so successful and helpful an adjunct of the Convention. While its Sunday-School section was unique in its

comprehensive display of furniture, appliances, literature, models, and objects relative to Sunday-School work, the Palestine and Missionary sections were not less attractive. Either would have made a successful Exhibition in itself. So realistic was the setting in the Palestine Courts that some of the visitors felt as if they could almost breathe the atmosphere of ancient days, while by means of the lectures and costume demonstrations the scenes, manners, and customs of Bible times were made real and living. The Missionary Section—one of the finest ever seen in Glasgow—included many rare curios, some of them, such as Livingstone's magic lantern, being of special local and general interest. The value of the Exhibition, however, as an educative and inspiring force, was greatly increased by the splendid series of missionary plays and the daily cinema exhibitions. The plays were indeed a special feature of the Exhibition, and by the effectiveness of their presentation they made a very deep impression. But the Exhibition altogether more than justified itself. It not only added an attractive feature to the Convention, but it aroused the attention of outsiders, and secured a steadily increasing measure of public patronage. As long as it lasted, the M'Lellan Galleries were thronging with interested spectators of all ages.

One of the great successes of the whole Convention period was the Pageant. It was largely in the nature of a new experiment, and it was so much of a venture that there was naturally some misgivings as to the result. Never, surely, was a venture of faith more abundantly justified. From the very first the Pageant arrested attention, and, as time went on, its success became almost overwhelming and embarrassing. Never had such queues been seen outside Hengler's Circus. It was almost impossible to cope with the crowds seeking admission, for, despite all discouragements, they still came night after night although, for so many, it meant a hopeless wait. Hundreds and, it is believed, even thousands were turned away disappointed. Seldom had there been such an immediate and popular success.

But something more had been desired than a Pageant that would capture the interest of the public, and something more and higher was secured. The Pageant was undoubtedly a

great spectacular display, elaborately planned and splendidly carried through. Even in the numbers of young people taking part it presented an impressive sight. A Pageant participated in by five hundred persons, and by representatives of many organisations and more than seventy-four countries, could not have done other than make an impression by its very magnitude. But it had been designed for a special purpose, and that purpose was kept steadily in view. It was meant to help all who saw it to realise more fully what even members and office bearers of the Churches are sometimes tempted to forget—the immense and far-reaching importance of the Sunday School. That it succeeded in doing this cannot be doubted. It pictured the work of the Sunday School from the earliest days on to the present time, with all its world-wide organisation, and pictured it in such a way as to make an indelible impression on the mind and heart of every spectator. Miss M. Jennie Street and Mr. James Kelly, the authors of the Pageant, and Mr. and Mrs. Parry Gunn, who were responsible for its production, rendered a service of no ordinary kind. The Pageant will be talked about in many countries near and far by the delegates on their return home, and it will doubtless be the precursor of similar efforts elsewhere throughout the world.

One other spectacular exhibition impressed the Convention. The Saturday forenoon had been devoted to addresses on Juvenile Organisations, several of the speakers, such as Sir Robert Baden-Powell, being the founders of the organisations they represented. In certain cases the speakers were accompanied on the platform by members (in full uniform) of their respective organisations. This added greatly to the interest of the proceedings. Later in the afternoon, there was a great parade of the Juvenile Organisations in the grounds of the University, where a large crowd witnessed a fine display of gymnastic and ambulance work, etc. The Lord Provost, as Lord Lieutenant of the County of the City of Glasgow, was present to take the salute at the march past, and he was accompanied by Principal Sir Donald MacAlister.

The social element was not lacking at the Convention. There were many more or less informal events which helped to promote friendly intercourse, but the outstanding social event was the Civic Reception given by the Corporation of

Glasgow in the Art Galleries at Kelvingrove. This was remarkable in several respects. It was declared to be the largest reception given by the Corporation within living memory. For another thing, it was said to be unique because of the number of nationalities represented by the guests. On account of the extraordinary numbers, it was impossible to hold the reception as usual in the City Chambers, but the change to Kelvingrove was in many ways a welcome one. It afforded an opportunity to the visitors to see another side to the life of Glasgow from that which met them as they moved about the city. To many of them the artistic treasures of the Galleries at Kelvingrove were a complete revelation, and they were not slow in expressing their admiration. The speaking was worthy of the occasion; Lord Provost Montgomery, in the name of the Corporation and the community; Dr. John White, in the name of the churches; and Principal Sir Donald MacAlister, in the name of education, were apt and eloquent in their welcomes. The international aspect was exemplified in the acknowledgments which were made by an American, a Japanese, and a local delegate. There could be no question as to the appreciation by the visitors of the civic hospitality extended to them.

Another social interlude which left a bright and happy memory was the Convention Excursion on the Monday afternoon. The arrangements for special trains from Glasgow, and specially chartered steamers from Gourock, were excellent in every way, nothing having been overlooked that would minister to the comfort of the travellers. As they sailed down the Firth of Clyde and through the Kyles of Bute, with flags flying, the four steamers attracted much attention. A fine spirit prevailed among the companies on board, the facilities for free social intercourse being greatly enjoyed, while the visitors from afar were entranced with what they saw of the grandeur of our Scottish scenery.

An event quite unique in the history of World's Conventions took place on the Saturday afternoon, when a concert was given by the famous Orpheus Choir. When Mr. Hugh S. Roberton offered to give a special concert by his choir as a compliment to the Convention, his offer was gladly accepted by the Council. Much was expected, but even the greatest

expectations fell short of the mark. To crowd the St. Andrew's Hall on a Saturday afternoon was in itself no mean achievement, but the Orpheus Choir did that and more. They held the great audience enthralled. The programme included old Psalm tunes, hymns, humorous and patriotic Scots songs, folk songs, fairy songs, choruses, and solos, and the pleasure of the audience was enhanced by the book of words, with explanatory notes, prepared by Mr. Roberton, and presented by him as a memento to each delegate. It would be difficult to describe the conflicting emotions of the audience as Mr. Roberton and his Choir played upon them as upon an instrument. At one time they would be held in rapt attention, and moved to deep feeling, and at another roused to a pitch of enthusiasm. Some remarkable scenes were witnessed, foreign delegates springing to their feet, gesticulating and shouting in their fervent admiration. Mr. Roberton has had many great receptions—he was fresh from his memorable experiences at Downing Street, where he had been with his choir as the guests of his friend, the Prime Minister—but he never received a more striking ovation than at the close of the Convention Concert. His personalty, which counts for so much in its influence on the choir, had also gripped the Convention, and he confessed that he was taken by surprise at the warmth of appreciation manifested by the international assemblage. Sir Steven Bilsland, who presided, and the Marquis of Aberdeen, who had been an absorbed listener, conveyed the thanks of the delegates to Mr. Roberton, amid scenes of much enthusiasm.

The Convention broke many records, and notably so in its receipt of messages from rulers of the world and leading personalities of different nations. At one meeting after another interest was quickened by the reading of these messages. On the opening night there was the greeting from the Royal patron of the Convention—the Duke of York—which was read at both the inaugural gatherings. At a later session there was the reply from the King himself in response to a loyal message which had been sent to His Majesty by the Convention. Then there was a message from the King of Norway, through the Right Rev. Bishop Johan Lunde, who was one of the Convention speakers, and regular in his attendance

at the sessions. From President Coolidge there came a sympathetic message, which gave special delight to the American delegates, and was warmly received by the Convention. The Prime Minister of Japan also sent a message, and there were others, not only from great men, but from great churches and religious organisations throughout the world. As each fresh message came from kings and rulers, the Convention stood while they were being read, and nation joined with nation in applause at the close.

A Convention of any kind, but especially one on a world's scale, is inevitably largely affected by its leading personalities. In this respect the World's Convention of Glasgow, 1924, was singularly fortunate. It cannot be invidious to mention Mr. James Kelly as the central figure throughout. He was something more than the Hon. Convention Secretary; he was the pivotal personality in the whole Convention. On his shoulders, through the long period of preparation, there lay the main burden of responsibility, and his was the busy brain behind the manifold and complex organisation. His also was the indomitable spirit which never flinched, and the statesmanlike mind equal to every emergency. When the Convention actually assembled, it was pleasing to see the widespread appreciation of his labours. Never did Mr. Kelly appear on the platform, even to make an announcement, without receiving an ovation, and the scene at the closing session, when Mr. and Mrs. Kelly were publicly honoured in the presence of a crowded and enthusiastic audience, was felt to be but a fitting tribute to his masterly accomplishment.

In the closing scene Mr. James Cunningham, J.P., also figured (along with Mrs. Cunningham), and received a warm acknowledgment of his services. As Chairman of the Executive, Mr. Cunningham had been very intimately associated with Mr. Kelly throughout the whole of the preliminary work. A veteran in the movement, and one who had the privilege of being present at the former World's Convention in Tokyo, Mr. Cunningham was known to many of the delegates from the Far East and elsewhere; and throughout the Convention he was one of the most active and most popular of its personalities.

In Colonel J. A. Roxburgh, J.P., Chairman of the Council, the Convention was fortunate in having in that important office one of the leading citizens of Glasgow. Notwithstanding the many claims on the time of one still in the thick of business and public life, Colonel Roxburgh devoted himself assiduously to Committee work for many months in advance, and at the Convention itself he was conspicuous by his attendance at the public sessions, and by the dignity and effectiveness of his addresses from the platform.

Lord Pentland, on account of an unfortunate accident on the eve of the meetings, was unable to take such an active part as he might otherwise have done as President, but at considerable personal inconvenience he took the chair at the opening session. On that occasion he gave an address which revealed how closely he was in touch and sympathy with the work. He spoke with a certain deliberation, as if he were weighing every word because of his consciousness of the greatness of the occasion. Another Convention office bearer to whom the Convention owed much was Sir Steven Bilsland, who, as Hon. Treasurer, rendered yeoman service in the necessary and important department of finance.

The Hospitality Committee, in its multifarious duties, was under the joint convenership of Councillor Violet Craig Roberton, J.P., the Hon. Mrs. MacGilchrist, and Lady Macleod, with Miss Jessy S. Calderwood as the efficient and indefatigable secretary. Among local personalities whose names are worthy of honourable mention were Mr. James B. Wardhaugh and Mr. George Melvin, the Convener and Secretary in charge of the Exhibition; Mr. Finlay M. Ross and ex-Bailie Bryce, as joint Conveners of the Halls and Stewards, with Mr. John Norrie as Secretary; and Mr. J. Murray Tomory, as Convener of the Sub-Committee on Missionary Demonstrations. Captain W. D. Scott, D.S.O., M.C., who was in charge of the Open Air Demonstration of Juvenile Organisations, also rendered helpful service, and Mr. Hugh Hunter, Mus. B., as Director of Music, filled an important office with distinction. At the forenoon sessions the baton was wielded by the Rev. G. Macleod Dunn, of Kelvingrove Parish Church. The singing of the great choir under Mr. Hunter's

conductorship, at the evening sessions, was regarded by the delegates as an impressive and inspiring part of the services.

There were many others whose names deserve to be inscribed on the Convention Roll of Honour, from the Marquis of Aberdeen to the humblest worker behind the scenes, men, and women too, who gave fully of their time and strength to the service of the cause.

It would be manifestly impossible to mention all the prominent personalities from England and abroad who shone at the Convention. From across the Border there was Dr. W. C. Poole, Sir Harold V. Mackintosh, Sir George Croydon Marks, M.P., and others holding official and unofficial positions in the Sunday-School world. From America the dominating figure was that of Dr. W. G. Landes, of New York, the General Secretary of the World's Sunday School Association, who, with his colleagues, Dr. W. C. Pearce and Dr. Samuel D. Price, were responsible for the general business. Dr. Landes steadily impressed his personality on the Convention, and more than once he proved himself a master of assemblies.

The closing session of the Convention brought the whole proceedings to a great climax. When Dr. Floyd W. Tomkins of Philadelphia, rose to give his address on "The All Sufficient Christ," a hush fell upon the vast assemblage. Speaking in quiet tones, and with a restrained manner, Dr. Tomkins deepened the impression of the occasion. Then Dr. F. B. Meyer came forward to deliver the concluding address, and to conduct the service of dedication. The hour was getting late, and Dr. Meyer, with inspired instinct, adapted himself to the circumstances. Discarding the address he had prepared on "The Lordship of Christ" (which was already in type), he addressed himself direct to his hearers, and in words of real inspiration gathered up all the threads of the Convention. It was an intimate personal talk, more moving than the most thrilling eloquence. The spirit triumphed over physical weakness until even the very countenance of the speaker seemed almost transfigured. His hearers caught the glow of his inspiration and responded to his every appeal. With radiant face and in a quiet and gracious manner he led them on in the great final act of dedication. When at last the audience sought to relieve its feelings in a burst of ap-

plause, Dr. Meyer, with uplifted hand, quietly restrained them. Then there rolled forth the triumphant notes of the "Hallelujah Chorus," and all the pent-up emotion of the people found outlet in that glorious song of praise. It was a great ending to a great Convention, and the echoes of that closing service will reverberate in many countries of the world, and in distant islands of the sea.

There is Biblical authority for the statement that "Better is the end of a thing than the beginning thereof." It was certainly true in the case of the Convention. It began well, but it ended better. There was no falling-off as the days passed by. The interest was maintained and deepened as time went on, and the closing day marked the high-water mark of the whole Convention.

And now it is all a thing of the past.

> "The tumult and the shouting dies;
> The captains and the kings depart."

With the dispersion of the crowds and the sailing of the last delegate to his home across the sea, the great event—so long anticipated, so earnestly prepared for, and so gloriously lived through—is but a memory and a name. And yet its influence will continue as a living force in the generations that are to come. The full story of the Convention will not be told until the last great day when all things shall be revealed.

II. WELCOMES AND ENTERTAINMENTS

GLASGOW'S boundless hospitality was evidenced not only in opening the homes to the delegates, many more of them than could be used, but also in a series of remarkable addresses, functions, and entertainments.

First came the address of welcome, delivered at the opening service of the Convention, by The Most Hon. the Marquis of Aberdeen and Temair, K. T., President of the Scottish National Sabbath School Union. He said:

In the Gaelic language—not unknown in Glasgow—there is a phrase which, being interpreted literally, means "A hundred thousand welcomes." That is at any rate picturesque and comprehensive; and in another land of poetic instinct a phrase was once used which I think could not be surpassed. It was this—"You are welcome as sunshine." And we are sure that our visitors have come in the sunshiny spirit of brightness and geniality.

Of course, in any case, the greeting to these fellow-workers could not fail to be of the most cordial and whole-hearted sort; but the circumstances of the time are such as to render the presence of these comrades doubly welcome; for we seem to be at a parting of the ways, in a matter of transcendent importance, regarding which not only mutual good-will but active coöperation is called for.

Instead of endeavouring to set forth this in words of explanation, I shall simply mention or remind you of a fact, an event, so eloquent that the mere statement thereof will make up for the lack of eloquence in its presentation.

In July of last year a great Conference, under the auspices of the National Educational Association of America, was held at San Francisco. The holding of that Conference emanated from the thought, the conviction, which had come home to many minds both in Europe and America, that peace on earth and good-will toward men could never be secured unless the foundation of peace and good-will were laid in the schools. And so a dominant purpose of the Conference was to consider what education could do for World Peace; in other words a recognition that the hope of the future in this all-important matter is with the young. In this Convention at San Francisco sixty countries were represented and thirty-one different linguistic groups. And as the days of earnest consultation passed, the barriers of race and language seemed to melt away, and the assemblage became inspired with a noble enthusiasm in one great purpose—world education for world peace, through the uprooting of war as a human institution.

Now if these people who represented the so-called secular side of education (though of course all teaching has an element of sacredness) could be so enthusiastic in this cause, what may not be accomplished by the religious teachers of youth? Surely they will not be slow to coöperate in this world-saving work.

They may need protection against misrepresentation or misunderstanding. May we not look to the clergy for that protection? One thing is certain; the suggested teaching and influence in favour of peace is free from any particle of politics. It is patriotic, and it is Christian to the core through and through.

And now I have a special twofold commission with which to conclude. In tendering this welcome, I must explain that one whose name is a household word among teachers though he wishes to abstain from further utterances just now, desires to be identified in the fullest measure with the expression, Mr. James Kelly, the Secretary and factotum of the Scottish National Sabbath School Union. The work of preparation for this imposing Convention has been prodigious; and great is the number of those participating in its organisation. But I believe all will agree in the declaration that there has been and is one central personality as pivot and focus of the whole—the Honorary Secretary of the Convention. He has worked like—well, if a metaphor has to be used, one may say, he has worked like that interesting and industrious member of the animal kingdom—the bee, the busy bee. We are accustomed to see the bee flying about and moving from flower to flower, but always intent on one purpose—not for itself, but for the cause in which it is engaged. And Mr. Kelly has been flying about in various parts of the world; and he has made things hum, too.

But we can drop metaphor—he has worked like a devoted servant of the Master, for the Master's little ones. And moreover, he was foremost in the initiation of the project and the invitation which has resulted in the World's Sunday School Convention's being held in this great Scottish city. And so we congratulate him; and, with him, all who have been associated in this great and arduous enterprise.

Homage to them all.

And now the long-looked for day has come. The Convention has begun, and we are here as brethren to dwell together in unity for a great purpose. May we not further adopt the language of that short but cherished Psalm, and expect the dew of Hermon which descended upon the mountains of Zion, for there the Lord commanded the blessing!

Next came Sir Harold MacIntosh, of Halifax, Yorkshire, the President of the National Sunday School Union, England. He said, in part:

I have never had, and never shall have, a more difficult and at the same time more pleasurabe task than I have to-night. One knows how to welcome a few visitors to one's own home, or maybe, how to receive a small deputation at one's church, school or business, but when it comes to welcoming over three thousand delegates in the name of almost four

million members of the English National Sunday School Union, I am truly at a loss.

Words seem altogether inadequate. One feels the need of the spectacular: of a Royal Salute of 21 guns; of a display of battleships; of thousands of soldiers and miles of bunting. We cannot, I am afraid, parade our strength in this way, but behind the welcoming words you can imagine a great army of Sunday-School workers and scholars spreading from Land's End to John o' Groats, stretching out the right hand of fellowship.

You must imagine for a moment that I am a loud-speaker broadcasting the welcome of four million English and Welsh Sunday-School workers and scholars whom—as their President—I have the honour of representing to-night.

I want to assure you that there is nothing half-hearted in your reception or anything meagre in the spirit in which we greet you.

Among my most cherished memories are those of the hospitality I have received from American, Colonial and foreign friends when visiting them. I am afraid we cannot compete with many of our friends from overseas in the display of our welcome. You must take us as you find us. We want to give you, not a poor imitation of an American or a Colonial welcome, but a real typical British welcome.

One of the things that struck me first on visiting American and Canadian cities was the absence of hedges and walls around gardens and houses. It typified in my mind your free and open natures. I am afraid in the old country, we are apt to be rather too insular and reserved at times. I assure you we are none the less hearty, but I appeal to all my fellow countrymen during the time of this Convention to pull down those hedges and remove the walls, and know no reserve in our welcome and our hospitality to our visitors from overseas.

It is impossible to welcome separately the forty different countries represented here, but I would like to say a word to each group.

First. Welcome to the delegates from the United States of America. We have a common language and ancestry, but more, we have a common religious faith and history. We think of the Pilgrim Fathers who set sail over three centuries ago, and how, after many generations, their children are returning to these shores with the love of God still in their hearts. We acknowledge with gratitude, the great service you have rendered to the Sunday-School movement by bringing new and life-giving contributions to the cause.

Second. Welcome to our visitors from the Orient, and from all missionary countries. To them we give our praise for work well done, and our prayers for work yet to be done.

Third. Welcome to the visitors from the countries of Europe, many of whom are fighting cruel battles where Christianity is once again on trial. To them we offer our sympathy and our prayers.

And finally, welcome to the visitors from our own British Colonies. I put them last, not because they are least, but because they are part of our Empire Family, and to these, our own brothers and sisters, we, the Parent Union, welcome them home again.

The response to Sir Harold's message was given most happily by Mr. Paul Sturtevant, of New York City, member of the World's Executive Committee, and Treasurer of the World's Sunday School Association. He said:

These words of welcome have placed on the delegates of this Convention a great responsibility. All roads have been leading to Scotland for a long time. Scotland has been on our minds and we have looked forward to the time when we should be in Glasgow.

For some of us it has been a great home-coming; others have come for inspiration. Scotland is a country of Bible study, a land of simple faith and hope. Many of us have come to visit the land of the patron saint of romance, Walter Scott, who was born and died in Scotland. The patron saint of poetry, Robert Burns, and John Knox, a man of fearless integrity, had their homes in Scotland. And we cannot forget that you permitted James VI of Scotland to become James I of England.

The history of Scotland goes back as far as the sixth century. The history of the United States is very short in comparison with that of Scotland; we feel very humble, and it is indeed fitting that the youngest should salute the oldest. When we see the flag of Britain we are reminded of the cross of St. Andrew. Wherever the British flag floats there rest justice and liberty.

We pray that out of this Convention may come great results for good. Men out of their individual rights are wondering whether it pays to be good. Pray that a great wave of good may come to make conditions in the world better. There is no nation that will not respond to the call of the spirit. It is the work of the Sunday School to carry this spirit.

God makes great pronouncements and starts great movements; ten years ago a great storm broke upon the world, and just now the storm is receding.

The spirit of the Convention transcends all boundaries. We have come not to exalt the star of any one people or the flag of any one nation. We have come to blend the stars of all people into the star of Bethlehem, all flags into the one white flag of Christianity, elevated into the pure air of freedom. We want it to be like the morning star just rising full of light and splendour, and not like the star of evening, dark, ready to set. Light is divine, and comes from the throne above. Let us have that light and let it shine throughout the world.

At the simultaneous session held in St. George's and St. Peter's Church, Mr. James Cunningham, J.P., ex-Chairman of the Scottish National Sabbath School Union, and Hon. Treasurer, British Committee of the World's Sunday School Association, said, in part:

To the many friends from far and near who have come to this great Convention, it has fallen to me at this meeting to extend a very warm and cordial welcome on behalf of our Scottish National Sabbath School Union, our Convention Council and the citizens of Glasgow. All organisa-

tions in Scotland furthering the religious life of our country, more especially among the young, have been looking forward with great hope to much good following our conference together, and in their name I bid you welcome.

That the work of the Sunday School may be quickened and improved and that the cause of Christ may be advanced, both in the Home and the Mission Field, has been the aspiration and prayer of all interested in the arrangements for the great event. It was a big undertaking for our small country to face, but Scotsmen are not easily daunted by difficulties and, satisfied as to the righteousness of their cause, go forward without counting the numbers against them.

It was meet that a country famous for its Christian character and the godly upbringing of its children should extend a welcome to the representatives of the greatest voluntary agency in the world for the moral and spiritual teaching of the young. Nowhere should Sunday-School teachers be more at home than in the land of John Knox and David Livingstone, a land not only famous for its great leaders in Christian work and missionary enterprise, but for its world renowned men in literature, science, art and commerce; for its pioneers in the extension of civilisation and the British Empire; and for the number of its leading men in the educational and political history of the country. There were giants in those days, and the race is not yet extinct, though we are sometimes pessimistic enough to think that in recent tendencies in the political world, we are on the down grade, and readers of the present daily press will think we have not much to boast of.

No doubt the early training did much to mould Scottish character and, assisted by the grandeur of our Scottish scenery, produced a race of stern, sturdy and independent God-fearing men and women.

With the love of God and the love of country strongly imbedded in the human heart, we can look forward to peace and contentment, but with selfish class interests dominating the mind we can look only for anarchy and discontent.

We shall best secure our own soul's salvation, if we strive for the salvation of others, and no field gives such opportunities for self-denying soul- and body-saving work as that of the Sunday School.

We are passing through a period of apparent apathy on the part of our young men and women, a time of disinclination to give up their time and talents to the service. The spirit of amusement seems to have got a stronger hold than formerly. This may not be wondered at as a reaction from the anxieties and struggles of the Great War.

We have, however, seen a tremendous revolution in the conditions of everyday life in the last ten years. So may we hope and pray for that outpouring of the Spirit of God upon all flesh spoken of by the Prophet Joel, when our sons and our daughters "shall prophesy." As an old man I dream dreams of what we have accomplished in the past, and as a man still young I see visions of what may come sooner than we can presently discern any signs of; when our churches and our Sunday Schools will be filled and our mission fields manned by consecrated souls devoted to the service of God and of their fellowmen, bringing in that time when the kingdoms of the world are become "the kingdom of our

Lord and of His Christ.'' We shall not bring in this time by sitting down with folded hands and waiting on its arrival; we have to go out and bring it in.

On Thursday evening, welcome was much more formally given at a Civic Reception, held in The Fine Art Galleries in Kelvingrove Park. Addresses of welcome were delivered by the Right Hon. the Lord Provost, Mr. Matthew Montgomery, in the name of the city; by Rev. John White, D.D., Barony Free Church, in the name of the Churches, and by Principal Sir Donald MacAlister, Bart., LL.D., D.C.L., the University of Glasgow, in the name of Education.

Replies were made by Rev. Cleland B. McAfee, D.D., of Chicago, and Mr. Kiyoshi Koidzumi, of Japan.

Following the addresses came a delightful entertainment by a chorus choir and a bountiful luncheon.

On Saturday afternoon the famous Glasgow Orpheus Choir, conducted by Mr. Hugh S. Roberton, gave a marvellous concert to the delegates and their friends, who crowded the spacious St. Andrew's Hall. After hearing the Scottish and other folk songs which were a feature of the entertainment, those present were not surprised that the choir has gained favour far beyond the confines of Scotland. Their delight was equal to their wonder as they listened to number after number that would have commanded amazed and grateful hearing among the most ardent lovers of music.

It was fitting that, from the floor of the Convention a delegate—who was unwilling to wait for the formal report of the Committee on Resolutions—should move a vote of thanks to the choir for its services, which were given gratuitously, out of compliment to the Convention.

The resolution, which was voted with enthusiasm, was as follows:

The Executive Committee and the delegates, who had the very rare privilege of enjoying the concert Saturday afternoon, given by Professor Hugh Roberton and his famous Orpheus Choir, desire to express to him by Convention action how sincerely they have appreciated the wonderfully pleasing treat. The appreciation has been intensified by the knowledge of the fact that Mr. Roberton of his own volition volunteered his services and that of his Choir as a contribution to the programme of the World's Sunday School Convention. The concert was a feature of the Convention that will never be forgotten, and we therefore collectively and individually join in the heartiest measure of appreciation.

Immediately after the concert, the delegates were invited to the beautiful grounds of the University of Glasgow, for an open-air demonstration of the following organisations under the command of Captain W. D. Scott, D.S.O., M.C.: The Boys' Brigade, the Boys' Life Brigade, the Girl Guides, the Girls' Guildry, and the Girls' Life Brigade.

More than four thousand young people took part. After a display of their work, the organisations marched past the Lord Lieutenant of the City of Glasgow and the delegates.

On Monday afternoon provision was made for an official Convention Excursion, by special train to Gourock and thence by four special steamers, which sailed down the Firth of Clyde, and through the Kyles of Bute.

Every evening during the Convention, in Hengler's Circus, there was given to a crowded house a Pageant of the Sunday School, whose authors were Miss Jennie Street and Mr. James Kelly. More than five hundred persons, and representatives of many organisations and more than seventy-four countries, took part. By a well-conceived series of pictures, explained and prepared for by the remarkable work of the Narrator, Miss Alice Parry Gunn, the story of the Sunday School was depicted, beginning with the Patriarchs; continuing through the days of Jesus and the early Church, and of the Reformation on the Continent and in Great Britain, and with its modern developments in organisation and week-day activities. The series of World's Sunday School Conventions was pictured, and the mission work of the World's Association was passed in review. Then the closing picture was of The World for Christ Through the Children.

III. GREETINGS AND MESSAGES

THERE was great enthusiasm when, at the opening session of the Convention, the following message from H. R. H., the Duke of York, was read:

To the delegates assembled at the World's Sunday School Convention I send warmest greetings. I deeply regret my inability as Convention Patron to extend personally to you a welcome, but my engagements are of such a nature that I have found it impossible to come to Scotland for the Convention.

I rejoice to know that some forty countries have sent delegates to the Convention, and that the continent of Europe in particular is so well represented, two hundred and forty delegates having come from twenty-three different countries. I would extend a special word of welcome to the delegates from Central and Eastern Europe, the presence of many of whom at this Convention has involved great personal sacrifice.

You are welcome as co-workers in the great world task of winning the young people of the world for truth, righteousness and God, and of creating a high moral standard which cannot fail to be reflected in the national outlook of every land.

The assembling of this notable Convention is of happy augury for the future of Religious Education, and I pray that the blessing of God Almighty may rest on all your deliberations, and that the results accruing therefrom may herald the dawn of a new era when peace shall hold sway over the whole world. (Signed) ALBERT.

A message, dated from Windsor Castle, was read on June 24th:

I am commanded to express the sincere thanks of the King and Queen for the message received to-day from the international delegates now assembled at the Ninth Convention of the World's Sunday School Association. Their Majesties fully recognise the importance of the high aims and objects of the Association to further the spiritual welfare of the children of to-day, and trust that every blessing may attend their endeavours. (Signed) STAMFORDHAM.

To this message the Convention sent a response, as follows:

May it please Your Majesty:

The Ninth Convention of the World's Sunday School Association, now assembled in Glasgow, embracing delegates from fifty-one different nationalities, present their humble duty to your Majesty. We are deeply appreciative of the constant interest you and your house have always taken in Christian work among the young, and we thank God for your unwearied and painstaking work for a better understanding among the

nations and races of the world, as also for your deep interest in everything that tends to promote them.

We would assure your Majesty that our earnest prayers and work are devoted to the same purpose of promoting peace and brotherhood.

May God preserve your Majesty, the Queen, and your family to be a blessing to the whole earth.

In the name of the Convention,

JAMES KELLY, *Convention Secretary.*

On June 20th, enthusiasm was renewed on the reading of a letter from President Calvin Coolidge of the United States of America, which was addressed to Mr. Arthur M. Harris, retiring Chairman of the World's Executive Committee:

MY DEAR MR. HARRIS:

I ask that you will extend to the World's Sunday School Convention, assembled in Glasgow, my greetings and sincere good wishes. Such a gathering, representing as it does the nations of the world, must in itself have a far-reaching effect in promoting that better understanding which is so essential to the cause of peace. But that there should be gathered such a body of men and women whose sole purpose is to serve humanity is doubly inspiring. I trust that the Convention will result in a renewed consecration to the great task which is its aim and end.

Very truly yours,

CALVIN COOLIDGE.

The response to this hearty message, as cabled by the Convention, read:

World's Sunday School Convention, with fifty-one nations represented, appreciates your letter of greetings received through Arthur M. Harris, Chairman of our Executive Committee. Entire programme of eight days full of constructive messages looking toward world peace.

When a cordial message was received from His Royal Highness, the Duke of York, the following response was sent:

The delegates at the Ninth World's Sunday School Convention, assembled at Glasgow, have received with much gratitude the gracious message of His Royal Highness, the Duke of York, dated 18th June, 1924.

They much regret that he is unable to attend the Convention, but they appreciate most highly his kind and sympathetic message. They are well aware of the interest that His Royal Highness takes in the young people, not only of the British Empire, but of the world at large; it is matter for much satisfaction to the members of the Convention to feel that he is working with them in helping to establish among the boys and girls of to-day that high moral standard, which can be attained only by religious education, and to usher in that era of world peace, which, by the blessing of God, the work of the Sunday School is so eminently fitted to promote.

JAMES KELLY, *Convention Secretary.*

His Majesty Haakon, King of Norway, sent greetings through Bishop Johan Lunde of Christiania:

Please convey my greetings to the World Sunday School Convention, the work of which is a great blessing to mankind.

HAAKON, R.

The response sent by the Convention read:

KING HAAKON, CHRISTIANIA, NORWAY:

Delegates from fifty-one nations in World's Sunday School Convention gratefully received your greetings and pray God's blessing upou you and your people. W. G. LANDES, *General Secretary.*

Premier Viscount Kato of Japan cabled his good wishes:

Wish express cordial thanks for support and sympathy given by foreign members' association to preceding meeting held in Tokyo. To-day whole world desires peace. In my opinion Sunday School is doing a considerable service in promoting world peace. It also is beneficial in elevating intellectual and spiritual status mankind. No one doubts its profound significance and its great mission. Heartily hope present meeting well attended, with undivided success.

PREMIER VISCOUNT KATO.

The Convention's response was as follows:

Your cabled greetings and well wishes have been gratefully received and we pray God's blessing upon you, your government and people.

W. G. LANDES, *General Secretary.*

Letters of greeting came also from Viscount E. Shibusawa of Tokyo, and Kanyuki Yegi, Minister of Education of Japan. The latter referred to the terrible earthquake in September, 1923:

I would like you to know that the remembrance of the sympathy exhibited so spontaneously to the people of Japan by the youth of all nations remains indelibly inscribed in the hearts of my countrymen, and I cannot but avail myself of the opportunity to express our heartfelt gratitude.

Justice John J. Maclaren of Toronto, Canada, retiring President of the World's Association, sent greetings. After stating that the state of his health forbade his attendance at the Convention, he expressed the earnest hope for the success of the gathering.

Among the other greetings received were the following:

Exmouth, England, Sunday School Union; Executive Council of the Christian Endeavour Union of Great Britain and Ireland; National Free Church Council; Wesleyan Reform Union, Young People's Department; Rev. Francis E. Clarke, D.D., President of the World's Christian

Endeavour Union; Osaka Branch of the Japan Sunday School Association; Irish Methodist Conference at Cork; West Philadelphia Sunday School District; Cape Sunday School Union, Cape Town, South Africa; Telugu Lutheran Sunday School, Guntur, India; the Sunday Schools of Zurich Canton, Switzerland; Sunday School Congress, Winterthur Andelfingen, Switzerland; Swansea, Wales, Sunday School Union; Sunday School of Vaterlandschurch, Christiania, Norway; People's Central Institute, Rio de Janeiro, Brazil; Australian Methodist Young People, from Newcastle, New South Wales; Yoshidcuma Sunday School, Tokyo, Japan; Sunday School Conference, Dutch Reformed Church, Bloemfontein, South Africa; Sunday School Union of Darringham, Lancashire, England; Trinity Reformed Sunday School, Philadelphia, Pennsylvania; Street Boys' Sunday School, Cairo, Egypt; Korea Sunday School Association; Tokyo-Yokohama Union of the Sunday Schools of the Church of Christ in Japan; Primitive Methodist Church of England.

IV. REPORT OF GENERAL SECRETARY DR. W. G. LANDES TO THE NINTH CONVENTION OF THE WORLD'S SUNDAY SCHOOL ASSOCIATION, GLASGOW, SCOTLAND, JUNE 18-26, 1924

From Tokyo to Glasgow

TWENTY-SIX years has intervened since a world gathering of Sunday-School workers has been held on British soil. It was July 11-16, 1898, that the World's Third Sunday School Convention assembled in London, England. Among the speakers was Mr. T. C. Ikehara, international field worker for Japan. In the course of his remarks, as he reported on the progress of the work in his country, he said:

> We now have 40,000 Protestant Christians among the entire population of 42,000,000, or one to 1,050. Reaction against Christianity has now set in. It pains me when I read from time to time on the pages of magazines, the organs of Buddhism and Shintoism, the boasting word of their leaders: "We now have completely checked the invasion of a destructive Christ religion. We are now in a position to root out Christianity from our land."

His report for the future progress of Sunday-School work in Japan was most discouraging. But God had other plans. The rooting-out process was to be changed to a more intense cultivating process, for He was even then preparing a commissioner to visit Japan and the Far East. At the right moment, in 1907, Dr. Frank L. Brown, with his great heart of love, was sent to Japan to confer with the missionaries and native leaders. His presence radiated encouragement and fresh zeal for the work. He made friends wherever he went. Following this visit National Sunday-School organisations came into being in Japan, Korea, China, and the Philippine Islands. A second visit was made in company with Mr. H. J. Heinz in 1913, and later, under his leadership as Joint General Secretary of the World's Sunday School Association, Japan entertained the World's Eighth Sunday School Convention in 1920. This Convention was the first world gathering of Christian workers following the Armistice of

the World War. The hospitable manner in which that Convention was entertained by the Japanese people; the friendliness displayed by government officials; the generous financial assistance by the Emperor and outstanding business and professional men; the far-reaching schedule of pre- and post-Convention meetings carrying a Sunday-School message into every province of the Empire, combined to make that Convention an outstanding national and international event of great importance.

It is to encourage our hearts that we pause to take this backward glance and dwell for a brief moment on the report from Japan given at the World's Sunday School Convention held in London, England, in 1898, and then to consider the events of the great world gathering of Sunday-School workers a little more than two decades later held in the capital city of the Japanese Empire with the open recognition of their majesties, the Emperor and Empress. It would be a long story to tell of the immediate and abiding influence of the Tokyo Convention upon Christian education in the Far East.

With the passing of the quadrennium, the Japanese National Sunday School Association has steadily grown in constructive influence. This Association is now recognised as an important factor in the educational life of that nation. For some years previous to the Convention there was considerable opposition to the Sunday-School movement on the part of the educational authorities, but now as late as the month of March in this year 1924 comes the almost unbelievable piece of information that the Department of Education for the city of Tokyo has requested the assistance of the National Sunday School Association to furnish a regular period of Christian teaching in all the primary public schools (pupils 7 to 14) of that city.

The National Sunday School Association, under the wise leadership of Rev. Shoichi Imamura, the general secretary, assisted by Mr. H. E. Coleman, educational secretary for Japan, representing the World's Sunday School Association, has succeeded in organising its entire field, creating 104 district associations under native leadership.

During the terrible days of the earthquake disaster, the National Sunday School Association of Japan was commissioned by the Japanese Government to care for the lost and orphaned children. Hundreds of these helpless little ones were speedily and comfortably cared for in tented shelters and the majority of them were afterwards restored to parents, relatives or friends.

The record of progress by the Sunday-School movement in Japan since the Tokyo Convention is now climaxed in the very successful effort launched by the National Association to secure a headquarters building in which to house their executive offices as well as to establish a training school for Sunday-School teachers and leaders. This enterprise should enlist the sympathetic coöperation of every National Sunday School Association.

VISITS TO THE FIELDS

At no period in the history of the World's Sunday School Association has there been such a close personal contact with the various fields to study their needs and to hold helpful and encouraging conferences with the workers as during the past four years. Immediately following the Tokyo Convention a group of delegates, returning to their homes, visited Korea, China, the Straits Settlements, Ceylon, India, Syria, Palestine and Egypt. Conferences and inspirational meetings were held wherever stops were made. Particular mention should be made of the fine piece of service given by Mr. Charles Francis, a member of the World's Executive Committee, who, in company with his daughter, Mrs. L. Francis Fitch, visited Australia, New Zealand, South Africa, Europe and South America, in every place making contacts with the Sunday-School leaders and addressing many conferences and popular meetings.

Three notable tours were made by Dr. W. C. Pearce, who, early in 1921, was called to become Associate General Secretary. The first tour was made in company with the late Mr. James W. Kinnear, then Chairman of the Executive Committee. It covered the States of Central and Western Europe, the Scandinavian Provinces, England and Scotland. One result was to fix the date and place for holding the

World's Ninth Sunday School Convention. The second tour was made by Dr. Pearce alone in 1922 and was globe-encircling, taking him to the Near East, Australia, New Zealand and the Orient. The third tour in 1923 was to South America. Dr. Pearce came to the World's Association staff with the background of eighteen years of intensive experience with the International Sunday School Association. His visits to the field, which took him into thirty-five different countries, were therefore very timely and of great value, for the Executive Committees of many national associations were needing advice in methods of organisation, the training of a leadership and the production of literature.

Two visits were made to Europe by the General Secretary in the interest of the Glasgow Convention—the first early in 1923 in company with Mr. James Kelly of Glasgow, Scotland, and the second in 1924, the latter trip being extended to North Africa, Greece, Egypt, Syria and Palestine. Mr. Kelly made a second visit to Central Europe late in 1923 in the interest of the Glasgow Convention. At the same time Dr. W. C. Poole, Chairman of the British Committee, went on a similar journey to the Scandinavian Provinces.

Field Organisation

National organisations now working in coöperation with the World's Sunday School Association, which are financially self-supporting, are as follows:

1. Australia
2. New Zealand
3. Denmark
4. Holland
5. Scotland
6. England
7. Wales
8. North America
9. Switzerland
10. South Africa

National organisations, not fully self-supporting financially, most of which receive grants from the World's Sunday School Association:

11. Austria
12. Hungary
13. Czecho-Slovakia
14. Germany
15. France
16. Italy
17. Turkey
18. Syria
19. Egypt
20. Algeria
21. India
22. Burma
23. Ceylon
24. Siam
25. China
26. Japan
27. Korea
28. Philippine Is.
29. Argentine
30. Brazil
31. Chile

These national organisations are the more significant because they represent a united Protestantism, and are led by devoted and competent men and women. In mission fields the native Christian leaders are well represented in this leadership. The nations represented by these thirty-one unions comprise approximately three fourths of the world's population. Surely we are challenged to "go forward."

NEW WORK STARTED

The Tokyo Convention established without question the value of the organised Sunday-School work as an efficient factor in the great world-wide missionary programme. It brought the World's Sunday School Association into a new position of influence and strength. Those who participated in the various tours during the past four years have found open doors on every hand and a readiness to learn of the methods employed in promoting the Sunday School as an evangelising agency.

As a result of this awakened interest, new National Associations have been organised in Ceylon, Burma, Czechoslovakia, Hungary, Austria, Spain, Portugal and Chile. Coöperating committees have been formed in North Africa, Constantinople, Roumania and Jugo-Slavia. Grants are being made to most of these countries to support secretaries on part or full time, and also to assist in the production and circulation of literature. The need in all of these countries is full-time secretaries and more and better literature.

ESTABLISHED WORK

It is not the purpose of this report to give in detail the story of progress made in the countries where the World's Sunday School Association has been supporting secretaries to assist in developing the Sunday School. The past four years have witnessed a marvellous advance in Japan, Korea, China, India, the Philippines, Brazil, Argentina, Syria and Palestine. Our secretaries in these countries work under the direction of well organised National Committees, representing the coöperative action and will of the missionary agencies and church bodies occupying the field. Each national or-

ganisation has well defined plans for the training of an indigenous leadership.

Specially prepared study courses for leaders are given in summer assemblies and training camps, theological seminaries and schools, special departments in Christian colleges, community training schools and institutes, training classes in local Sunday Schools and circulating libraries.

With the growth of the indigenous or native church and the training of a native leadership, we naturally look forward to the time when the guidance from foreign or outside sources will be made unnecessary. The policy of the Association must be increasingly to surrender authority and direction to native leadership as rapidly as such leadership can be secured.

Literature

The visits made to the various parts of the world field during the past four years have revealed the great handicap under which our secretaries and the missionaries labour because of the meagre and unsuitable literature supply with which Sunday-School work has to be promoted. The successes secured are marvellous when the quantity and quality of tools to work with are considered. Unquestionably it is not the printed page from which the truth of the Gospel has been revealed to the students, young and old, so much as the revelation that has come from contact with the daily life pages of the living teacher.

We are inclined to say we have done our best with the means at hand, but that answer is open to a serious question mark. It may be that the importation of lesson courses made in Great Britain or America to some sections of the mission fields will have to be continued for some years yet to come. But the time is ripe for this Association to assemble all the influence it possesses to bring about an initial effort in some part of the world field, that part that is nearest ready for it, for the creation of an indigenous lesson committee, and assist that committee in building and producing a complete scheme of lesson study courses that will more clearly interpret the Christian way of life, and be more definitely identified with the history, climate, ideals, tradition and evils of the people.

An initial step has been taken by this organisation in causing the formation of a committee known as the Joint Advisory Committee for Lessons on the Foreign Field. We are happy to note that a majority of the members of this Committee are attending this Convention. The programme provides for the Committee to hold informal conferences with national groups of delegates. Every encouragement should be given this Committee, that under its guidance the missionary agencies most vitally interested can be speedily brought into coöperative action to meet this outstanding need. Primer courses for the vast multitudes of illiterates in many fields is an urgent need. As the Sunday School was the forerunner of the public school in Great Britain and America before the days of general educational boards, so on the mission fields large numbers of children and young people not now in the mission day schools, might be reached through the Sunday-School method if the proper kind of literature were attainable.

The literature situation is not wholly discouraging, for the reports that come from our secretaries on the field tell of new pieces of literature constantly appearing.

Mr. and Mrs. Annett in India have made fine contributions in textbooks and in making translations. They write: "It would be difficult to say how much Sunday-School reform and progress is impeded in India by the continuance of the dual system (British and American) of Uniform Lessons."

In Egypt six valuable textbooks for teachers, including Tarbell's Guide, translated and published quarterly, are now circulated. A weekly church paper contains one lesson each week from Oliver's "Preparation for Teaching."

A young people's paper is issued by the Syrian Sunday School Union and contains lesson material. The remarkable thing about this paper is that from the start it was almost self-supporting.

A prospectus outlining a course of graded lessons, and a Sunday-School journal printed in Singhalese are issued by the Ceylon Sunday School Union.

Work is going forward on a series of lessons for beginners in religion in the vernacular. This is the beginning of a graded series of lessons by the Burma Sunday School Union.

The Philippine Islands Sunday School Union brought out last year the *Philippine Islands Sunday School Journal.* The issue of this periodical was made possible through a generous gift from Hon. Theodore R. Yangco, a leading citizen and philanthropist and a member of the Executive Committee of the World's Sunday School Association.

Beginning with the fourth quarter of 1922, the China Sunday School Union commenced to issue Indigenous Bible Lesson Coloured Picture Cards. The first order placed was for 50,000 sets.

The Korean Sunday School Union has a committee at work on a graded lesson course, with suitable teachers' helps.

The National Association of Japan now prints a paper for boys and girls called the *Aozora* (Deep blue sky). The weekly issue is 4,000 copies. A translation secretary has been employed to complete the junior graded lesson series and also to prepare for publication a series of pamphlets on Christian Education.

The First Year's Beginners' Graded Lessons and two splendid translations, "Learning to Teach From the Master Teacher" and "The Beginner in the Sunday School," have been brought out in the past two years by the Argentina Association.

A monthly Sunday-School paper called the *Sunday School Corner,* 24 pages, has been issued by the Czecho-Slovakia Sunday School Union.

A monthly Sunday-School journal with lesson notes is also issued by the Hungary Sunday School Association.

All the foregoing, as well as other technical and inspirational books for Sunday-School workers, have been issued during the past quadrennium, largely through the aid of grants from the World's Sunday School Association treasury.

The budget for the next quadrennium should contain larger appropriations for literature.

THE ASSOCIATION BUDGET

In the midst of discussions of reparations and debts which fill our newspapers and magazines with statistics of what peoples owe one another—figures that stagger our comprehension and which hate, prejudice and selfishness have created

—we, who bear the name Christian, have need to remember the supreme debt we owe to the childhood of the races. If we would avoid the repetition of facing in the future the solving of another war reparation problem, we must begin now to make larger investments in the greatest creative profession of all, the Christian teacher. We must somehow get all those whose lives have been made richer and finer through the Sunday-School contacts, to say with the Apostle Paul, "I am debtor." They must say it for the sake of the hundreds of millions of the world's children who are yet unspoiled and upon whom must fall the task of healing the world's disease, for there is no hope in securing the remedy from the generation that is now getting old. The young around us in every land must be imbued with the Christ spirit and the Christ mind in order to bring about this healing. This Association must make investments in establishing training schools in every land that will turn out scores and hundreds of young men and women dedicated to the task of elimination, through Christian education, of international hatred, misunderstanding and prejudice. Trained field secretaries are needed in the states of every continent. Illiteracy is decreasing, and the number of children and people who can read is increasing; therefore suitable literature and an adequate supply is needed everywhere. But these needs cannot be met with the kind of a budget we have had to work with for the past four years—a budget which, including the combined incomes of the American and British sections, totaled less than $100,000 annually. That is an amount which looks ridiculous to place before a gathering of this kind.

There is one member of the World's Executive Committee who has faith enough to persist in talking about a budget for the World's Sunday School Association in terms of $1,000,000.

A greatly enlarged budget is needed to maintain our established work with increased grants for literature, and to place more directing secretaries in the field where they are now vitally needed. May every delegate attending this Convention be constrained to say with Paul, "I am debtor," and then, according to his or her ability, make a pledge toward the budget to be presented. This Association from its very inception has been supported almost entirely through the

voluntary gifts of individual men and women, but now with our new relationships, which makes the World's Sunday School Association a world wide federation of National and International Sunday School Association units, and the links it has with the National Missionary Councils, we ought to secure direct or indirect appropriations from these bodies for the support of our budget.

May we be much in prayer as we face this part of our task for He who knows our motives and our needs can and will direct us to the sources of supply if we seek His guidance.

Surplus Material

No phase of our work is deserving of higher commendation than the department that has created a highway from ten thousand and more Sunday Schools in the home lands, over which has traveled surplus material in the forms of literature and Sunday-School accessories of all kinds, direct to the needy mission fields. Could the full story of the practical service and ministry rendered by this department be told, it would read like a romance and fill the pages of a sizable volume. Since its creation this department has been most wisely conducted by Dr. Samuel D. Price, who receives every appeal coming from the mission fields for supplies or material as a prayer, and seeks to make this department the medium through which the prayer can be answered.

The method is very simple. Sunday Schools or individuals at the home base, having usable surplus Sunday-School material of any kind, on writing to the World's Sunday School Association headquarters, 216 Metropolitan Tower, New York City, and stating the nature of that material, will be given a card of introduction to some missionary on the foreign field by whom such material can be used. The card will also contain full direction as to how the material should be sent. Since 1909, the year when this Department was created, fully fifty thousand introductions have been placed, and from the basketfuls of fragments gathered a multitude of needs have been supplied. A similar activity, known as the Pass-It-On Department, has since 1913 been conducted by Miss Gertrude Edwards, 23 Boyne Park, Tunbridge Wells, England, in the interest of missionaries from Great Britain.

THE BRITISH COMMITTEE

There is no attempt made in this report to give the story of the service rendered during the quadrennium by the British Committee. This will be found in a special report made by Mr. Arthur Black, the very efficient secretary of the Committee. Mention should be made, however, of the magnificent coöperation the Committee has given to the General Executive Committee in carrying out the policies of the Association. The meetings and activities of the Committee have all been promptly and fully reported, and no word of praise too highly commendatory, can be given for the work accomplished. In spite of many trying handicaps at home and abroad, every obligation assumed by the Committee has been faithfully discharged.

NEAR EAST RELIEF

Travelers in the Near East who have visited the stations of the Near East Relief Orphanages located in Greece, Syria, Palestine and the Caucasus, where 50,000 children, cruelly orphaned by the war, are now being sheltered and cared for, have no doubt been deeply impressed with the humane and thorough righteousness of the enterprise. This mission is building into the future manhood and womanhood of those countries personalities that will unquestionably make their impress on the future national life of that part of the world. With confidence in the work being done by the Near East Relief Committee, the following resolution was adopted:

We, the members of the Executive Committee of the World's Sunday School Association in session April 24, 1924, in New York City, believing most heartily in the child training and welfare programme of the Near East Relief and in the great spiritual value of the observance of International Golden Rule Sunday, through the eating of a simple orphanage dinner on December 7, 1924, by people throughout the world, do hereby record our willingness to coöperate in this plan, and

We authorise the appointment of a Committee to be known as the World's Sunday School Association Committee on Coöperation with Near East Relief, which shall work out with Near East Relief the details of this observance.

DAILY VACATION BIBLE SCHOOLS

Shortly after the Tokyo Convention, the International Association of Daily Vacation Bible Schools sent a communica-

tion to the Executive Committee of the World's Sunday School Association expressing a desire to hold an auxiliary relationship. After a number of very helpful conferences, the Executive Committee, at its meeting held in New York April 26, 1923, voted to establish this relationship. By this action the work of the International Association of Daily Vacation Bible Schools now promotes its work on the foreign field through the units composing the World's Sunday School Association. A splendid beginning was made during the summer months of 1923 in China, Japan and the Philippines. Additional work will be started this year in other countries. National Associations desiring information about this very important method of teaching Christian truth should write to the World's Sunday School Association headquarters in New York City for literature.

Translated Leaders

The last enemy, death, has made a terrible invasion into the ranks of the Executive Committee during the past four years. The very inner circle has been reached and, within a period of nine months, the General Secretary, the Chairman of the Executive Committee, and the President of the Association were summoned into the "mansions prepared." It was a bit difficult to understand how these losses could be included in the "all things" that work together for good. Leaders of the type of Frank L. Brown, James W. Kinnear and John Wanamaker were hard to part with. On the eve of the great Glasgow Convention our ranks were again invaded and Marion Lawrance, recognized by all as the prince of Sunday-School promoters was summoned to his Heavenly home. Those who knew him best called him "Chief," a fitting title for he was the chiefest among us. To this list we are obliged to add other names which were included in the toll of the grim reaper: Rev. Henry Collins Woodruff, New York; Herr J. G Lehmann, Berlin, Germany; Sir John Kirk, J. P., London, England; Frank S. Woodbury, D.D.S., Halifax, Canada; Hon. Lord Kinnaird, London, England; W. J. Frank, Canton, Ohio; Geo. A. Watts, Durham, N. C.; W. H. Stockham, Birmingham, Alabama; F. A. Wells, Chicago, Illinois, and Wm. C. Decker, Montgomery, Pennsylvania. These were all

members of the Executive Committee. They were pioneers and had adventurous spirits for righteousness. In their day the Sunday School came to be a mighty factor in the realm of Christian Education. Every man of them made his own contribution in developing this method of teaching Christian truth. All were leaders cast in an unusual mould and God used them mightily in extending His Kingdom. It is for us who remain to catch from their falling hands the torch of truth and hold it aloft as they did and exalt the uplifted Christ as they did for the healing of the nations.

SUMMARY OF WORLD'S SUNDAY SCHOOL STATISTICS

Grand Divisions	*Number of Schools*	*Number Officers and Teachers*	*Number Scholars*	*Total Enrollment*
North America	195,343	2,459,799	17,510,830	19,970,629
Central America	361	1,781	16,580	18,361
South America	2,439	11,533	122,134	133,667
West Indies	1,838	17,080	153,723	170,803
Europe	83,336	806,830	8,293,170	9,100,000
Asia	34,037	67,994	1,496,481	1,564,475
Africa	12,944	63,380	706,187	769,567
Malaysia	1,187	5,813	74,591	80,404
Oceania	15,516	85,982	783,723	869,705
Grand Totals ...	347,001	3,520,192	29,157,419	32,677,611

The figures reported at Tokyo in 1920 are given for comparison:

Grand Divisions	*Number of Schools*	*Number Officers and Teachers*	*Number Scholars*	*Total Enrollment*
North America	155,944	1,697,520	17,065,061	18,762,581
Central America	167	606	13,061	13,667
South America	3,246	16,203	146,141	162,344
West Indies	1,617	8,953	128,437	137,390
Europe	68,189	680,189	7,943,440	8,623,629
Asia	32,854	65,704	1,314,156	1,379,860
Africa	10,015	46,007	660,218	706,225
Malaysia	538	307	15,369	15,676
Oceania	14,856	71,330	423,823	495,159
Grand Totals ...	287,426	2,586,819	27,709,706	30,296,531

V. REPORT OF BRITISH COMMITTEE, 1920-1924

STATISTICS for Great Britain and Ireland are official in respect of all the principal denominational bodies, and as to about 95 per cent of the estimated total. These have been secured with the valued assistance of Mr. J. T. Rose. They show an approximate total of 51,000 Sunday Schools with 690,000 officers and teachers, and 6,667,000 scholars—in all 7,357,000 persons. It would appear that about one in six or seven of the entire population of Great Britain and Ireland attend Sunday School, either as teacher or scholar.

The returns made to the Tokyo Convention, following the War, were incomplete, and it is of more value to compare the present figures with those sent in to the Zurich Convention in 1913, revealing a decrease of less than nine hundred thousand in the aggregate total, that is to say about eleven per cent. The ravages of the war years, affecting both the teaching staff and the scholars' roll, have not yet been repaired. The decreased number of junior scholars is in part due to the greatly diminished birth rate during the latter part of the War, shown more clearly in the smaller day-school registration. There are ten per cent fewer day-school scholars between five and twelve years of age in England and Wales than before the war. There has been a slight upward movement in the Sunday-School figures of most of the denominations during the last two years, and an improved average weekly attendance. In spite of the prevailing adverse temper in national life there is sustained confidence in the movement. Parts of Ireland report gladdening spiritual revival and increase.

The shortage of male teachers greatly handicaps work among the older boys. The week-end habit plays havoc with the regular services of some who should be teachers, while the less restricted use of Sunday among all classes, including the popularising of Sunday games, tends to lead the young people away from regular Bible instruction.

The Committee feel that the time is ripe for a survey of Sunday-School work in Great Britain and Ireland by a commission representative of the Protestant Churches.

There is no national organisation in the sense of their being a representative body functioning with executive powers in the common interest of the whole movement. The British Committee of the World's Sunday School Association is not a representative body. Half of its membership is now nominated by the National Sunday School Union, and the other half have been drawn together by their love of the cause. But it is recognised that this haphazard constitution is by no means ideal or effective, and steps are being taken to bring into being a body in which Sunday-School organisations and Missionary Societies shall have direct representation.

The National Sunday School Union (121 years old) is interdenominational in its constitution and outlook, but it contains no direct repre-

sentatives of the denominations, the Council being mainly composed of members appointed by local Unions of such Schools as desire coöperation.

The United Sunday School Board is representative of the chief Sunday-School Departments, including that of the Church of England. It is consultative rather than executive, and, having no office or whole-time leader to look after its work, its capacity for leadership is limited.

The British Sunday School Lessons Council is representative of the Evangelical Free Churches of England and Wales, with power to coöpt members. It has done some excellent pioneer work in the making of Lesson Courses for each grade, and for the Uniform Alternative Courses, but it is limited to that one duty. The Anglican Churches have their own lesson schemes.

Scotland has its National Union, and publishes its Lesson Courses. Negotiations are proceeding for widening the basis of representation, and making the Union still more National in its scope and service.

The large religious bodies have all developed Sunday-School Departments, and rejoice in a growing body of specialists set apart for watching and organising the work and interest of the Churches in respect of child life and youth, leading in teacher training, preparing and issuing Sunday-School literature, pictures, equipment, etc.

There are two excellent Sunday-School Training Colleges—Westhill, Birmingham, and St. Christopher's, Blackheath (Church of England). These also run Extension Courses, and their influence and helpfulness extend far beyond the college walls.

The readjustment of administration of World's Sunday-School work decided upon at Tokyo, threw upon the nucleus of members of the new British Committee there appointed, the onus of establishing a British Auxiliary upon a strong basis. It was a great satisfaction that Dr. W. C. Poole consented to act as Chairman, and Mr. James Cunningham as Treasurer. Additions were steadily made to the Committee. It was soon felt that to secure efficient administration, there must be unification of effort and appeal between the British Committee and the National Sunday School Union, which had been promoting Sunday-School work on the Continent of Europe and in India before the World's Association was born. Rivalry and overlapping must be avoided by mutual consent in so great a cause. After careful, even protracted, consideration, a scheme of merging was proposed for a trial period of three years, with the hope then of reaching a permanent solution, and was adopted in 1922. A further stage has been reached in the recent decision, adapting American precedent, to reconstitute the Committee on a representative basis so that the denominational Sunday-School Departments, the interdenominational Sunday School Unions and the Missionary Societies shall give to the direction of this piece of educational evangelism some of their best leaders, and shall secure a far larger financial support.

Intercourse with our American colleagues has been of a double character; we have had to "rejoice with those that rejoice and weep with those that weep." There has been happy fraternal exchange of visits—we have been delighted to welcome Mr. J. W. Kinnear, Dr. Wm. C.

Pearce, Mr. Charles Francis and Dr. W. G. Landes, and to respond to the impulse of their strong, sane enthusiasm. We have reciprocated through the visits of Dr. Poole, Rev. J. W. Butcher, Mr. Newton Jones and Mr. James Kelly, our fraternal greetings to comrades across the Atlantic.

INDIA

The appended report of Mr. E. A. Annett well describes the principal events of the period: the resignation of Rev. Richard Burges after many years untiring service as secretary; the reconstitution of the Indian Sunday School Union; the acquisition of property at Coonoor for the St. Andrew's Teacher Training Institute; the appointment of Rev. A. G. Atkins as General Secretary, his salary being undertaken by this Committee. The Committee are most grateful to the International Bible Reading Association for their annual generous grant for the salary of Mr. and Mrs. Annett.

Ceylon and Burma have hitherto come within the sphere of influence of the India Sunday School Union, but Ceylon has organised its own Union, with Mr. J. Vincent Mendis as General Secretary; and Burma has started a new national organisation with Mr. Paul R. Hackett as Secretary, in both cases with the help of the Committee in New York, funds from his country not being available. Their future relations with the Association await a clear understanding.

CONTINENT OF EUROPE

The work carried on for over half a century in Europe by the Continental Missions Committee has been continued under the Joint Committee for the past eighteen months. Grants in aid have been given to France, Italy, Norway, Hungary, Latvia and Spain, amounting to about $750 a year.

MADAGASCAR AND SOUTH AFRICA

Help was given to Madagascar by providing two years at Westhill Training College for Ramambasoa, a young Malagasy leader selected for training by the Inter-Missionary Sunday School Union. Since his return he has been carrying on successful work in organising schools, preparing Graded Lesson Courses and other literature, and training Sunday-School teachers in a large province with 800 churches established by the London, the Friends' and the Paris Missionary Societies. Desire is now expressed for affiliation with the World's Association.

Encouraging correspondence has been continued with the South Africa Sunday School Association, whose formation several years ago was in part due to home inspiration and help. To the regret of the Committee, it was unable to offer the financial guarantee desired towards the salary of a special worker among and for the coloured and native Sunday Schools. It is hoped that the delegates from South Africa will inspire such enthusiasm by their statement and appeal as to secure the amount necessary to supplement South African promises, so that a beginning may be speedily made in this fresh department.

The Committee recommended that a budget of £5,000 a year be presented for the work in India and Europe, and for necessary administration.

VI. SURPLUS MATERIAL AND PASS-IT-ON

By Samuel D. Price, D.D.

WITH very little much good can be accomplished. To do this an activity has been developed by the World's Sunday School Association which is directed by their Surplus Material Department. The outreach is almost like prayer in its extent: from anyone for anyone. A few pounds of Bible Lesson pictures can be gathered by almost anyone, and these can be forwarded to some missionary at an expense of only one cent for each two ounces. The Department of the World's Association is merely the connecting link between supply and demand. When you are ready to coöperate, a letter of request for information and the address of a missionary is sent to Headquarters, 216 Metropolitan Tower, New York City. You indicate the supplies which you have to send and name your denomination. Then a booklet of instructions and the name and address of a missionary are sent to you. From that time you can come into direct and helpful relationship with your missionary on some field abroad, for the packages are sent to the mission station, and not to the office of the World's Association.

The Department was organised in 1909, when a missionary from Siam declared that "often the only decoration in a Laos home is a label cut from a match box." The speaker was made the Superintendent of the Department, and more than 47,000 introductions have been placed through him as the missing link in the chain of influence. At the Zurich Convention in 1913 a breakfast conference was held with Rev. Carey Bonner of London, then Joint General Secretary of the World's Sunday School Association, looking to the establishment of a similar Department in Great Britain, which would do the same kind of work for British missionaries. The suggestion was favorably received, and Mr. Bonner pointed to a lady in another part of the dining room, saying, "I think she will undertake this special work." Very shortly the Pass-It-On Department began its work with Miss Gertrude Edwards, 23 Boyne Park, Tunbridge Wells, England, as the Honorary Superintendent. Miss Edwards has developed a wonderfully helpful work and thousands are commending her service of love.

The two Superintendents met for the first time at this World's Convention in Glasgow. Between the two offices more than sixty thousand introductions have been placed and at least five thousand different missionaries have been helped through the variety of gifts which have gone forward.

There are thousands of requests on file at all times. Everyone is urged to begin this simple method of rendering direct help to the missionaries in carrying forward what can truly be called your work. Every missionary wants the large Bible lesson picture rolls, particularly when they contain illustrations on the Life of Christ. The cost

of mailing a picture roll is about eighteen cents. Those pictures will be used until they actually fall to pieces in service.

The list of requests include such things as illustrated papers in English, Peloubet's Notes, Tarbell's Guide, kindergarten materials, musical instruments, typewriters, stereopticons, lantern slides, stereoscopic pictures, motor cycles, bicycles, automobiles, bells, sewing materials, etc., and anything you could use to advantage if you were where that missionary is.

The letters of thanks from the missionaries will stimulate the work in your home field. That correspondence will reveal many other things you can send and often the only cost will be the postage, since you can find what is wanted among the things which you have ceased to use.

One of the great delights at the Convention in Glasgow, judging from what took place repeatedly at the gathering in Tokyo in 1920, will be meeting the missionary whom you have been helping during the past years. When in Japan and Korea it was the usual thing to be taken to see the gifts at the mission station which the Superintendent had been instrumental in having sent out from the homeland. One time it was a cabinet organ in Korea, again it was a whole library of Bible lesson pictures in Yokohama. Big things are needed as well as small and a suggestion can be made which will be workable by anyone who is willing to become a partner in service.

VII. TREASURERS' REPORTS

1. World's Sunday School Association

Paul Sturtevant, Treasurer

General Checking Account

January 1, 1920, to December 31, 1923

	Receipts	*Disbursements*
Cash on hand, Jan. 1, 1920	$5,430.02	
*General Fund	242,276.36	
Administration (Headquarters)		$98,681.12
Algiers		300.00
Argentina		14,503.32
Brazil		21,566.23
Ceylon		2,200.00
China		38,917.85
Czecho-Slovakia		1,250.00
Dept. B. of Field Work (Foreign S. S. Assn.)		3,820.04
Emergencies		3,553.45
India		800.00
Korea		5,985.26
Moslem Lands		22,327.99
Japan (Educational)		21,890.29
Philippine Islands		12,249.99
Surplus Material		1,951.98
Training Secretaries		634.62
Nat'l. Sunday School Assn. of Japan		1,000.00
Special Funds:		
Permanent Trust	1,765.70	
Advances	525.00	675.00
Armenian Relief Fund		35.00
China Famine Fund	388.36	388.36
Chung Tuition and Travel	200.00	200.00
Dr. Bailey's Portrait	310.00	310.00
Evangelism		1,143.02
Financial Campaign	286.74	2,291.83
Glasgow Conv. Promotion		1,483.84
Surplus Material Special	1,537.96	1,612.41
Tokyo Convention Account	71,334.07	70,053.89
World's Pilgrims' Organisation	30.00	
Interest on Annuities	366.92	366.92
Uninvested Annuities	68.37	

*Includes $27,750 direct remittances to fields by the donors.

	Receipts	*Disbursements*
Trust Fund Loan	2,200.00	
Bank Loan	3,500.00	
Cash on hand, Jan. 1, 1924		27.09
	$330,219.50	$330,219.50

TRUST FUND

May 13, 1922—Dec. 31, 1923

	Receipts	*Disbursements*
For work in Europe	$3,417.15	$2,183.32
Glasgow Convention	5,266.38	1,227.50
Miscellaneous	1,805.33	579.85
Japan Sunday-School Building	6,925.65	1,741.45
Japan Relief	252.63	211.80
Russian Relief	850.00	850.00
General Checking Acct. Loan		2,200.00
Cash on hand, Dec. 31, 1923		9,523.22
	$18,517.14	$18,517.14

INVESTED FUNDS

December 31, 1924

Permanent Trust Fund:	*Par Value*	
Alabama Power Company First Mortgage Lien & Refunding 6% Gold Bond, due 1951	$3,000.00	
Duquesne Light Company First Mortgage & Collateral Trust 6% Gold Bond, due 1949	2,000.00	
N. Y., Susquehanna & Western R. R. Co. 1st Mortgage 5% Refunding Bonds, due 1937	3,000.00	
Chicago, Rock Island & Pacific R. R. General Mortgage 4% Bond, due 1988	1,000.00	
Memphis Power & Light Company 6% Bond, due 1948	1,000.00	
Herbert J. Callister Mortgages	5,000.00	
		$15,000.00
Annuities:		
L. M. Nind: Dutch East Indies 6%, due 1962	$500.00	
Bessie L. Barnes: Louisville & Nashville R. R. Co., 7%, due 1930	1,000.00	
E. B. Bach: U. S. Govt. 4th Liberty Loan, 4½%	100.00	
		1,600.00
		$16,600.00
H. J. Heinz Bequest, not yet received		$100,000.00
James W. Kinnear Bequest, not yet received		50,000.00

2. British Committee

James Cunningham, J.P., Treasurer

IN submitting this statement it is necessary to explain that the British Committee was reconstituted in 1921 in accordance with the resolutions passed by the Executive of the World's Association at Tokyo in 1920, and so we have only the last three years' accounts to present.

Under that agreement the British Committee retained control of the work in India and undertook responsibility for financing it.

Our receipts show an increase year by year, but in no way represent what we aim at or think we might reasonably expect from the British Isles. Our Sunday Schools have not yet been touched to the extent desired. Is it too much to look for one penny per head annually from the eight million Sunday-School teachers and scholars in Great Britain? I do not think so. That would give us £3,333. With that amount assured I feel no doubt but that we could raise the balance of £1,700 to complete the £5,000 per annum which we presently aim at. I designedly say presently for, having once secured that, we would immediately extend our work and look for more.

It is often remarked that very few people seem to remember Sunday-School work when making out their last Wills and Testaments. A pleasant exception took place recently when an old lady died and left us £100. I don't suggest that you should all go and do likewise, but do the first part now, and we will not ask you to hurry on the final act.

In 1922 an arrangement was come to with the National Sunday School Union, London, whereby the foreign work of that Union would be carried on in coöperation with the World's Sunday School Association. It is also arranged that, for a three years' trial of this combination, separate accounts should be kept of money contributed in support of Europe. We therefore, for 1923, have submitted a separate statement of moneys received and expended for that purpose.

To this audience we are not here to plead the cause of any particular mission field. We ask that all should be considered—but we recall that the British Committee is specially concerned with the work in India and on the Continent of Europe, and for these fields we ask your continued and increased support.

Income

1921.	Balance from 1920	£623	19	9	
	Subscriptions	1,080	10	2	
1922.	Subscriptions	1,526	17	2	
1923.	Subscriptions	1,780	18	3	
					£5,012 5 4

Expenditure

India	£4,232	17	7
Madagascar	83	8	10
Japan	27	7	6
China	38	18	4
Pass It On Department	133	5	3
Travelling charges	140	0	6

Printing, postages, etc.	338	10	6	
Balance on hand	17	16	10	
				£5,012 5 4

WORLD'S SUNDAY SCHOOL ASSOCIATION—BRITISH COMMITTEE, AND NATIONAL SUNDAY SCHOOL UNION, LONDON. FOREIGN DEPARTMENT.

Income

1923. Balance from 1922	384	2	0	
Subscriptions	764	3	5	
				£1,148 5 5

Expenditure

Italy	196	0	0	
Norway	68	15	0	
France	100	0	0	
Spain	50	0	0	
Hungary	100	0	0	
Latvia	90	0	0	
Travelling charges	39	8	0	
Printing, postages, etc.	88	16	5	
Balance on hand	415	6	0	
				£1,148 5 5

VIII. THE GREAT SUNDAY SCHOOL EXHIBITION

By Mr. Allan Sutherland

IT is doubtful if any portion of the great Convention was of more practical and far-reaching usefulness than that represented by the fine exhibition of working material, methods, and plans displayed in the spacious rooms of the M'Lellan galleries. A vast array of suggestive material was assembled, material for international, state and provincial and county associations, for organized Bible Class unions and for individual schools and workers. There were also hints as to manual work, Bible training schools, maps, music publications, collection cards, envelopes, temperance and missionary material, leaflets and pictures. Indeed, there was displayed almost everything that is worth while in furthering the interests of modern Sunday Schools and affiliated work. Courteous attendants had been carefully trained to give full information as to the uses of the various objects.

Some of the exhibits of missionary efforts were specially attractive to visitors. For instance, stories of missionary heroes seemed much more real after looking at the magic lantern used by David Livingstone in his almost incredible work in Africa, and examining the war club by which the heroic John Williams, "The Apostle of Polynesia," met death at Erromanga, New Hebrides, November 20, 1839.

Mr. Philip E. Howard gave this graphic pen picture of the Exhibition, in *The Sunday School Times* of August 3d:

"Take, for example, the wonderful exhibition, under the direction of Mr. James B. Wardhaugh, Convener of the Exhibition Committee, and Mr. George Melvin, its Secretary, with Mr. Allan Sutherland, of Philadelphia, representing the World's Sunday School Association. The spacious rooms contained specimens of Sunday-School literature, furniture, appliances, models: Palestine in Glasgow, showing Bible scenes, manners and customs; missionary courts, illustrating India, China, Japan, Korea, the Philippines, and South Sea Islands, with a most courteous and patient staff of helpers to explain the exhibits to the crowds that passed through the galleries. Then there were lectures, and 'lecturettes,' and moving pictures of scenes in mission lands, and brief and dramatic representations of various aspects of missionary history. So

often in Conventions the exhibit is not half appreciated, but here the available space was often crowded with visitors, who lingered and listened and gathered material with absorbing interest; and no wonder that it was so, for the whole remarkable display was immensely worth while.''

A prominent feature of the exhibition was the prominence given to the vast progress that has been made in Sunday-School work since the primitive days of Robert Raikes in 1780.

A physician once told an attendant, who was about to clean his library of medical works, to throw out every book that bore a date of more than ten years back, thus showing his keen appreciation of the immense advance that was being made in medical knowledge. The active Sunday-School worker should be just as anxious to keep in touch with modern methods of Sunday-School progress. In all probability, few of the devices now exhibited as essential to the Sunday-School worker's equipment will be in use ten or fifteen years hence.

We need to have the most intimate knowledge of up-to-date methods and plans and to keep our schools supplied with every device that will tend to make the exercises more attractive and helpful to the children. The Sunday-School Supply Catalogues of our denominational publication houses should be studied carefully, as we may learn from them the latest and best methods of helping those under our charge.

Among the denominational houses and dealers in America alone who responded in a most gratifying way to the request for their active coöperation in making this Exhibit well worth while, were the following:

Publication and Sunday School Board of the Reformed Church in the United States, Philadelphia, Pa.

The Sunday School Times Company, 1031 Walnut Street, Philadelphia, Pa.

Goodenough and Woglom Company, 14 Vesey Street, New York City.

The Methodist Book and Publishing House (The Ryerson Press), Toronto, Canada.

William H. Dietz, 20 East Randolph Street, Chicago, Ill.

National Kindergarten and Elementary College, 2944 Michigan Boulevard, Chicago, Ill.

The Woman's Press, 600 Lexington Avenue, New York City.

United Society of Christian Endeavour, Mt. Vernon and Joy Streets, Boston, Mass.

George H. Doran Company, 244 Madison Avenue, New York City.

W. A. Wilde Company, 131 Clarendon Street, Boston, Mass.

Clayton F. Summy Company, 429 South Wabash Avenue, Chicago, Ill.

Oliver Ditson Company, 178-179 Tremont Street, Boston, Mass.

Congregational Publishing Society (Pilgrim Press), 14 Beacon Street, Boston, Mass.

Leyda Publishing Company, Wapello, Iowa.

American Sunday School Union, 1816 Chestnut Street, Philadelphia, Pa.

George F. Rosche and Company, 337 West Madison Street, Chicago, Ill.

Tullar-Meredith Company, 24 Christopher Street, Waverly Building, New York City.

C. R. Gibson and Company, 826-828 Broadway, New York City.

The Standard Publishing Company, Eighth, Ninth and Cutter Streets, Cincinnati, Ohio.

Pennsylvania State Sabbath School Association, 1511 Arch Street, Philadelphia, Pa.

The National Association of Book Publishers, 334 Fifth Avenue, New York City.

Presbyterian Publications, Church and Gerrard Streets, Toronto, Canada.

Christian Board of Publication, 2712 Pine Street, St. Louis, Mo.

Board of Christian Education of the Presbyterian Church in the U. S. A. (Publication Department), Juniper and Walnut Streets, Philadelphia, Pa.

Morehouse Publishing Company, 1801-1811 Fond Du Lac Avenue, Milwaukee, Wis.

World League Against Alcoholism, Westerville, Ohio.

World's Woman's Christian Temperance Union, 115 Walnut Street, Riverside, Calif.

IX. AN ACT OF REMEMBRANCE

AT the Sunday afternoon session Dr. W. G. Landes made a feeling address in memory of members of the World's Executive Committee whom God called from their labours on earth between the Tokyo Convention and the Glasgow Convention.

Dr. Landes said:

"Other men laboured, and ye are entered into their labours."

Because other men laboured we are having these wonderful days of high privilege. We are here to-day because of the blueprint-making, the seed-sowing and the foundation-laying of other men. This period of the programme has been planned that we might for a brief moment concentrate our thinking on a very definite group of other men whose forms and faces and words have had a conspicuous place in former World's Sunday School Conventions. Some of us here can testify that the whole course of our lives has been completely changed because of the labours of this definite group of other men.

Four years ago these other men were actively engaged in Sunday-School work in their own home places. They were superintendents, teachers, or were acting in other official capacities. They were also intensely active in coöperative Sunday-School work; that is, they were leaders in their National Associations or Unions, and they were all members of the Executive Committee of the World's Sunday School Association. This Association, bringing into federated form a great globe-encircling organization, embraces more than thirty national and international units, with a teaching programme to win the childhood and youth of the world and marshal them on the King's Highway of service. This group of men had much to do in shaping the form and creating the policies of this organization. It is the product of their thinking, their planning, their investments, of their money and their personal efforts, which they gave unsparingly and in a royal way.

The period of time marked by the active years of the lives of these men, covering three decades, will be designated by the historian as the years of intensive promotion and development of Christian Education. Because of the intensity of this promotion and development, the truth of the "might of right" came into deadly grips with the error of the "right of might." When you thrust the sword of truth into the field of error, a conflict is inevitable.

An all-wise and loving Heavenly Father has seen fit to remove from our Executive Committee, during the past quadrennium, fourteen men. Their going has staggered us, and made us stand as dumb before this tremendous levy. Even now we do not understand the full meaning of it, for on some of them we depended so trustingly and confidently.

The first blow came when our beloved General Secretary, Dr. Frank L. Brown, was summoned home. What a great soul he possessed! He

literally burned himself out to make real the words found in the prayer of our Lord, which is the Scripture motto of our Convention, "That the world may know that thou hast sent me."

The next summons that brought bewilderment came a few months later when the Chairman of our Executive Committee responded to the Home Call, Mr. James W. Kinnear. It was under his wise leadership that our organization came into incorporated being.

In a few months more the newspapers announced the death of Hon. John Wanamaker, the merchant prince of Philadelphia, who always testified that he was what he was because of a godly mother and the Sunday School. He was president of this Association.

And then, on the eve of our assembling here in Glasgow, the one who, more than any other single individual, had more to do with bringing this organization into being, and who was scheduled on the original draft of the programme to conduct this service, was called into the mansions above, Marion Lawrance.

In addition to these, ten others were called. All of them had adventurous spirits for God and righteousness. They saw in the Sunday-School field an opportunity for serving humanity that promised larger returns for their labours than any other.

Let me now read the full list of names that constitute our honor roll for the last quadrennium:

Frank L. Brown, LL.D.; William Decker; W. J. Frank; Lord Kinnaird; Sir John Kirk; James W. Kinnear; Marion Lawrance, LL.D.; Herr J. G. Lehmann; W. H. Stockham; Hon. John Wanamaker; George W. Watts; F. A. Wells; Frank S. Woodbury, D.D.S.; Rev. Henry C. Woodruff.

These all were men cast in a large mould. They measured up to the specifications in the lines:

"Give me men to match my mountains,
Give me men to match my plains;
Men with empires in their purposes,
And new eras in their brains."

(The audience was then asked to stand in silent prayer, thanking God for the gift of these men to the world, and for their labors of love.)

In connection with the service a message was read from Lois and Harold Lawrance, daughter and son of Marion Lawrance:

Since father has received his coronation his message to Convention must come through his children. We deeply appreciate expressions of Christian love and sympathy. We pray God's most generous blessing on all your plans to bring His Kingdom here on earth. Father prayed, "Give me a holy confidence in the future and open my eyes to see Jesus as my Redeemer and my Lord." We are dedicating ourselves to writing memorial biography, that men may see something of the Christ he served in his life. All royalties will be given to world and international work.

X. RECOGNITIONS

WHENEVER Mr. James Kelly, the Honorable Convention Secretary, tireless worker for the Convention for many months before the first meeting, genial manipulator of convention problems during the sessions, and gifted author of the Pageant that was shown nightly to clamoring thousands, made his appearance before the assembled delegates, there was an ovation for the man who had accomplished so much.

Dr. W. G. Landes, General Secretary of the World's Sunday School Association, sought the attention of the Convention during one of the closing sessions, in order that he might voice deserved praise in his own gracious and inimitable manner to Mr. Kelly, and Mrs. Kelly, as well as to Mr. James Cunningham and Mrs. Cunningham. Then there was another generous ovation to the four people who, it was said, had done more than any four other people in Great Britain for the Convention's success.

The Convention seized opportunity on other occasions to cheer Dr. Landes, who in Glasgow made his first Convention appearance as General Secretary, successor to the lamented Dr. Frank L. Brown. Dr. Brown led in making the Tokyo Convention a wonderful success, and it was realized that to Dr. Landes was due much of the credit for the success of the Ninth Convention.

Further recognition was given to Dr. Landes and his associates when, toward the close of the Convention, the World's Executive Committee decided that it could not wait until the annual meeting in New York City—the customary time—to reëlect such invaluable men. Members of the Committee from Great Britain and the Continent, who would not be able to be present, wished to register their approval of the Secretaries by taking part in the voting. So it became possible to announce to the Convention that the following men had been chosen to succeed themselves for the next quadrennium:

General Secretary, W. G. Landes, C.E.D., New York City.
Associate General Secretary, W. C. Pearce, L.H.D., New York City.
Assistant Secretary, Samuel D. Price, D.D., New York City.

XI. THE RESOLUTIONS ADOPTED

THE Ninth World's Sunday School Convention in session at Glasgow, representing 52 nations and a constituency of some 347,000 schools and 32,677,611 teachers and scholars, humbly records its grateful thanks to Almighty God for the abundant providential mercies and spiritual blessings that have been vouchsafed in the course of preparations, in journeys from distant lands, in fellowship, in prayer and witness, and in the sense of the Divine Presence in worship and conference.

It expresses its most cordial appreciation and sincere thanks:

To the Scottish National Sunday School Union, and to the Glasgow District Unions, for extending their invitation to hold this Ninth World's Conventon in the City of Glasgow, and to local Chairmen, Officers and Committees, naming only by way of unique distinction, Mr. James Kelly, the Hon. Convention Secretary, whose vision, faith and energy in leadership and service are past praise; also to subscribers to the Convention Fund, through whose united and generous dedication of effort and money arrangements have been happily made for a remarkably varied and successful series of meetings, and for rendering possible the presence of a number of esteemed delegates from the Continent of Europe and from the Mission Fields.

To the organizers, assistants and participants, young and old, in the very impressive Pageant of the Sunday School, and in the notable Exhibition and Demonstrations, all of them excellent popular educational and missionary features, devised and carried through with rare skill and loyal enthusiasm.

To chairmen, preachers and speakers for their valuable and vital contributions to the faith, knowledge, and hope of the Assembly, and to musical directors, leaders and members of choirs, organists and, in particular, to the Orpheus Choir and its Conductor for their memorable rendering of British music.

To the Lord Provost of the city, and the Civic Authorities, to the Principal and Senate of the University of Glasgow for their gracious courtesies and assistance.

To hosts and hostesses for their abounding hospitality and to the press and public for their encouraging support.

To the Chairmen, Officers and Executive Committees of the World's Sunday School Association for the ability and devotion with which the plans and programme of the Convention have been drawn up and carried out.

To all who have in any way contributed towards the holding of a Convention destined under God to be of untold benefit to the Sunday-School movement throughout the world.

WORLD BROTHERHOOD AND PEACE

This Convention views with profound concern the long continued national jealousies and racial antagonisms, and expresses its deep conviction that these things are contrary to the Will and Purpose of the Eternal and Universal Father, and should be replaced by the Spirit of Christianity which makes for Brotherhood and Peace.

It, therefore, earnestly calls on all Sunday-School people throughout the world, to promote by every means in their power, and especially by prayer and teaching, by example and coöperation in service, the coming of that Kingdom which alone can secure "on earth peace, good will toward men."

TOTAL ABSTINENCE AND PROHIBITION

This Convention, recognising the Sunday School as the chief educational department of the Church, strongly holds that it should be a vital factor in creating and maintaining public opinion in favor of total abstinence from intoxicating liquor and the prohibtion of the manufacture and sale thereof. It urges upon leaders and workers to use the Sunday-School Movement as a powerful agency in promoting world-wide prohibition by appropriate instruction, for which adequate place should be found in lesson courses, and by the use of the total abstinence pledge; and it calls upon every officer, teacher, and scholar to promote by precept and practice this great moral and social movement among the youth of all nations.

CHILD WELFARE

The Convention, in the light of the incarnation and mission of our Lord, and in the belief that the hope of the world lies with the young and the yet unborn, urgently advocates the adoption in all lands of such standards for child welfare as will increasingly secure for children everywhere, their essential rights to birth in health, honour and happiness; supply of adequate food, clothing, housing; education of body, mind, and spirit for the development of all the gifts and powers of life; enjoyment of recreation and companionship, of beauty in nature and in art; protection from neglect and cruelty, abuse and exploitation.

And this Convention calls upon the Sunday School and other Christian workers to give leadership in a world campaign for a higher valuation of child life and to devote service to national and local movements towards the practical application of the Gospel to the betterment of the world's children.

THE NEAR EAST

The Convention expresses its deep and abiding interest in the tens of thousands of orphan children and refugees of the Bible Lands made sacred by the earthly life of our Lord and the journeys of His Apostles, and gives its hearty approval to the proposal to observe December 7, 1924, as International Golden Rule Sunday. It further hopes and prays that from the united efforts of all concerned there may emerge a definite ministry to the spiritual hunger of these orphaned wards of the Christian world.

SUNDAY SCHOOL WORLD SURVEY

The Convention records its approval of the "World Survey of Sunday-School Conditions," conducted by a special Survey Committee, the reports of which formed the basis of a most profitable two-day pre-Convention Conference of Association Officials.

The Convention appreciates the reports of the Findings Committee with its valuable information concerning general world Sunday-School facts: Curriculum, leadership training, religious education, extension, finance, and statistics; and inasmuch as the survey is incomplete, recommends its continuance with the earnest prayer that the final results may greatly set forward the cause of Religious Education throughout the world.

SUNDAY SCHOOL LEADERSHIP

The Convention is of opinion that the time is ripe for a forward movement in Religious Education through the Sunday School. To this end trained and efficient leadership is of vital importance. It strongly recommends that a theoretical and practical course in Religious Education be included in the training of candidates, alike for the ministry at home and on the Mission Field. It welcomes the increasing success of those Colleges set apart for Religious Education, commends the opportunity they offer for training in Sunday-School Leadership, and rejoices in the establishment of Colleges for the better equipment of an indigenous Leadership in the Mission Field.

IMMEDIATE PROGRAMME

This Convention expresses its deliberate judgment that in the Sunday School and its auxiliaries, the Church of God possesses its most effective instrument for world-evangelisation. It, therefore, earnestly recommends an immediate advance along the whole line, especially by the steady recruiting of unreached children and young people, and of fresh teachers; the promotion of leadership and teacher training; the supply of Lesson Courses to meet the needs of each field; the provision of adequate buildings and equipment; the development of week-day instruction and auxiliaries; and the stimulation of missionary enterprises and other Christian activities.

WORLD'S SUNDAY SCHOOL DAY

This Convention very heartily commends the annual celebration in all Sunday Schools of "World's Sunday School Day" as a means of promoting Christian unity and international good will and of developing financial interest in local, national and world Sunday-School organisation and extension.

THE PRESENT CHALLENGE

The Convention is convinced that the present world situation constitutes a rare opportunity and a startling challenge to Christian Churches and Sunday Schools to improve and extend their work of Bible instruction of educational evangelism, and to pursue with faith and

courage the task to which the World's Sunday School Association is committed of bringing the children and young people, of every land and in every language, to the knowledge of God in Christ, through living teachers of revealed truth, and so, in time, to secure the world against the calamity of war; and it sends its heartiest greetings to Sunday-School workers throughout the world and calls for many new volunteers to dedicate their service and wealth in this best and most hopeful of causes.

XII. THE ORGANIZATION OF THE WORLD'S ASSOCIATION FOR THE NEW QUADRENNIUM

1. Changes in the By-Laws

CHANGES in the By-Laws of the World's Sunday School Association, as proposed by the Committee of Seven, created by the World's Executive Committee on April 26, 1923, were amended and adopted as follows:

1. Purpose

The particular business and objects of this organisation are benevolent, charitable, educational, religious, missionary, and for mutual improvement, the especial purpose being to promote organised Sunday-School work, to encourage the study of the Bible, to assist in the spread of the Christian religion, and to develop Christian character throughout the world.

2. Membership

Only persons holding what is commonly known as the "Evangelical Faith" shall be eligible for Membership in the Association.

Membership in the World's Sunday School Association (incorporated) shall be constituted as follows:

(a) All members of the Executive Committee of the Association shall be members of the Association, as provided in the Certificate of Incorporation.

(b) All members of Executive Committees or Boards of Managers of the several units as hereinafter provided shall be members of the Association.

(c) All Delegates to the World's Convention named by the various units according to plans approved by the Executive Committee shall be members of the Association.

(d) Members at large may be chosen by the World's Convention in session upon nomination of the Executive Committee.

Members elected under provisions (c) and (d) shall hold their membership until the election of members at the next Convention.

(e) Persons who have paid at least the sum of One Thousand Dollars, or its equivalent in sterling or other currency, into the funds of the Association during the preceding four years, may be elected by the Executive Committee as Honorary or Life Members of the Association.

3. Officers

The Officers of the World's Sunday School Association shall be a President, seven Vice-Presidents, a Treasurer, and a Recording Secretary. The Convention in session shall elect these officers upon the nomination of the Executive Committee of the Association. The Execu-

tive Committee may also name Honorary Vice-Presidents as may be deemed advisable. Vacancies among these offices during the quadrennium may be filled by the Executive Committee.

4. CONVENTION

The Association shall hold a World's Convention every four years when practicable, at such time and place as may be decided upon by the Executive Committee.

The Convention shall be composed of all members of the Association who may be in attendance, and such visitors as may be authorised by the Executive Committee.

The number of delegates to each World's Convention and their allotment to the various units or countries shall be determined by the Executive Committee at least six months before the date of the Convention, and each unit shall be responsible for the approval of its delegates.

5. MEETING OF ASSOCIATION

A meeting of the Association shall be held at the time and place of each World's Convention, for the transaction of such business as may come before it.

6. QUORUM

One hundred members shall constitute a quorum of the Association.

7. EXECUTIVE COMMITTEE

(a) The Executive Committee shall consist of the elected officers of the Association and ten additional members at large, and the representatives of the several national and international units of the Association as hereinafter provided. The Executive Committee shall have power during the quadrennium following a Convention to coöpt additional members at large not to exceed ten.

(b) Each unit of the Association properly qualifying under Section Eight of these By-Laws shall be entitled to one representative upon the Executive Committee and to one additional representative for each half million members or major fraction thereof above the first half million of the Sunday-School enrollment reported for the unit at the last preceding World's Sunday School Convention.

(c) The representative, or representatives, of the several units shall be chosen by each unit respectively for a period not to exceed four years. The principle of proxy representation shall be recognised.

(d) The ten elected members at large shall be chosen by the Executive Committee during the World's Convention or at its first meeting thereafter, and they shall hold office for a period of four years or until their successors have been elected. They shall be selected for conspicuous religious education service rendered in the world field, irrespective of geographical location.

(e) The Executive Committee shall elect from its own members a Chairman, Vice-Chairman, and Recording Secertary. The Treasurer of the Association shall be the Treasurer of the Executive Committee. Their term of service shall be for a period of four years or until their successors are elected.

(f) The Executive Committee shall be empowered to employ a General Secretary, Associate General Secretary, Assistant Secretary, and such other secretaries and field workers as may be necessary, fixing their term of service, defining their duties, allotting their fields of service, and determining their compensation.

(g) The Executive Committee shall hold one regular meeting each year on the last Thursday in April. Additional meetings may be held as agreed upon by the Executive Committee or at the call of the Chairman. Written notices of all meetings of the Executive Committee shall be mailed to members of the Executive Committee at least sixty days prior to the meeting.

(h) Fifteen members of the Executive Committee shall constitute a quorum.

(i) The Executive Committee shall name a Nominating Committee of twelve at least six months before the quadrennial Convention, and this committee shall report nominations for the coming quadrennium to be acted on by the Convention.

(j) The following Standing Committees shall be appointed by the Executive Committee each year at its annual meeting: "Central," "Business," "Field," and "Education." The duties of these committees shall be briefly as follows:

The Central Committee shall act as an emergency committee, and decide matters requiring immediate action between the sessions of the Executive Committee, and such other matters as may be committed to it by the Executive Committee. It shall be composed of at least fifteen members of the Executive Committee living in convenient access to the headquarters of the Association, including officers of the Executive Committee and Chairmen of the Standing Committees. It shall meet at the call of the Chairman of the Executive Committee as often as the business of the Association may require.

The Business Committee shall have charge of the business and finances of the Association, within the limits of the budget adopted by the Executive Committee.

The Field Committee shall pass on candidates for Sunday-School service in the field, and recommend policies of Field Administration.

The Education Committee shall advise as to the general educational policy for the field, including literature, lessons, and leadership training.

The Business, Field, and Education Committee shall report when requested to the Central Committee, and annually to the Executive Committee. The Chairman of the Executive Committee and General Secretary of the Association shall be members *ex officio* of Standing Committees.

8. UNITS (SECTIONS)

Units or Sections of the World's Sunday School Association may be organised in any country or group of countries at any time under Section Six of the Charter. Such committee or bodies of Christian workers desiring to become a Unit of the World's Sunday School Association, shall subscribe to the conditions set forth in Section Six of the Charter, which reads as follows:

"That the said Association may, if it be considered advisable or advantageous in carrying on of the work of the Association in the different countries of the world, divide itself into two or more sections (units), whose names, powers, and limitations shall be declared and defined by the by-laws, and each of said sections (units), when so defined and organised, shall have all the powers herein granted, but all be subject to the laws and rules of the countries in which they have jurisdiction, provided that no such section (unit) shall have the right or power to create any obligation to be borne or assumed by the Association as a whole or any other section (unit) thereof. Each section (unit) may have a board of managers, whose duties and powers shall be prescribed by the by-laws."

And they shall also agree to the following:

(1) To maintain a committee or similar executive body, which shall be electively representative of the evangelical denominations or churches operating within the country or district, and desiring such representation.

(2) To use their best efforts in advancing Sunday-School and religious education work throughout the country or district.

(3) To prepare yearly in advance a programme of work which they shall endeavour to carry out during the succeeding year, and send a copy of the same to the headquarters' office of the World's Sunday School Association.

(4) To make a written report at least once a year to the headquarters' office of the World's Sunday School Association, and such other units of the World's Association as the Executive Committee shall direct.

Sunday-School organisations complying with these conditions may be admitted by vote of the Executive Committee as units of the Association for their respective fields. Where two or more national organizations cover a given field this requirement can be met by a committee created for coöperative work.

9. REPORTS

The Executive Committee shall publish a Year Book, containing reports of the officers and all sub-committees, and shall send a copy to all members of the Executive Committee.

10. SEAL

The Seal of the Association shall contain the words "World's Sunday School Association, incorporated under the laws of the District of Columbia, U. S. A., April 21, 1917."

11. DEVOTIONS

All meetings of the Association and of the Executive Committee shall be opened with devotional services.

12. AMENDMENTS

These By-Laws may be amended at any meeting of the Executive Committee provided written notice of the proposed amendment shall

have been given at the preceding meeting of the Executive Committee, or they may also be amended at any meeting of the Association in Convention assembled, provided the Executive Committee shall have approved the proposed amendment at its preceding regular meeting.

The first country to make application under the new By-Laws for recognition as a National Unit, was Syria, whose case was presented by Rev. George H. Scherer.

3. OFFICERS FOR THE QUADRENNIUM

The following officers and members of the Executive Committee were chosen:

President:
Rev. W. C. Poole, Ph.D., London, England.

Past Presidents:
Rev. F. B. Meyer, D.D., London, England.
Rt. Hon. T. R. Ferens, J.P., Hull, England.
Hon. J. J. Maclaren, D.C.L., LL.D., Toronto, Canada.

Vice Presidents:
Sir George Croydon Marks, London, England.
Col. John A. Roxburgh, V.D., D.L., J.P., Glasgow, Scotland.
Mr. Arthur M. Harris, New York City.
Rev. Carey Bonner, London, England.
Rev. Hiremachi Kozaki, Tokyo, Japan.
Prince Bernadotte, Stockholm, Sweden.
Mr. Herbert Dearsley, Oakland, New Zealand.

Honorary Vice Presidents:
Sr. Jose Luis Fernandes Braga, Jr., Rio de Janeiro, Brazil.
Rev. J. W. Butcher, Liverpool, England.
Mr. J. H. Carter, Port Elizabeth, South Africa.
Mr. Russell Colgate, New York City.
W. H. Groser, B.Sc., London, England.
Bishop J. C. Hartzel, D.D., LL.D., Blue Ash, Ohio.
Miss Emily Huntley, Sunderland, England.
Rev. K. Ibuka, D.D., Tokyo, Japan.
Hon. Seth Leet, K.C., Montreal, Canada.
Rev. John Mackenzie, M.A., Melbourne, Australia.
Rev. W. O. Thompson, D.D., Columbus, Ohio.
Mr. T. Vivian Rees, Cardiff, Wales.
Rev. Floyd W. Tomkins, S.T.D., Philadelphia, Pennsylvania.

Treasurer:
Mr. Paul Sturtevant, New York City.

Recording Secretary:
Rev. Frank K. Sanders, Ph.D., New York City.

Members at Large:
Sir Harold Mackintosh, Halifax, England.
Rev. W. E. Raffety, D.D., Chicago.
Mr. Horace Reed, Buffalo, New York.
Rev. J. C. Robertson, D.D., Toronto, Canada.
Mr. E. P. Selden, Erie, Pennsylvania.
Mr. L. W. Simms, St. John's, New Brunswick.
Mr. E. A. Sperry, New York City.
Rev. H. H. Williams, Melbourne.

EXECUTIVE COMMITTEE

American Members:
Mr. C. C. Anderson, Boise, Idaho.
Mr. W. B. Anderson, Portsmouth, Ohio.
Mr. Charles E. Burling, New York City.
Mr. C. M. Campbell, Pasadena, Cal.
Mr. J. Herbert Case, New York City.
Mr. S. B. Chapin, New York City.
Mr. A. P. Cobb, New York City.
Rev. John T. Faris, D.D., Philadelphia, Penna.
Mr. Charles Francis, New York City.
Mr. George F. Guy, Los Angeles, Cal.
Rev. W. E. Jordan, Philadelphia, Penna.
Mr. Wallace H. Noyes, Portland, Maine.
Mr. F. E. Parkhurst, Wilkes-Barre, Penna.
Mr. E. Scruton, Calgary, Canada.
Mr. Fred P. Stafford, Briarcliff Manor, New York.
Mr. B. F. Strecker, Marietta, Ohio.

Appointed by the International Sunday School Council of Religious Education:
W. S. Bovard, D.D., Chicago, Illinois.
Rev. Lester Bradner, Ph.D., New York City.
W. E. Chalmers, D.D., Philadelphia, Pennsylvania.
Rev. Manson Doyle, Toronto.
Mr. Theron Gibson, Toronto, Canada.
Rev. Robert M. Hopkins, St. Louis, Missouri.
Cleland B. McAfee, D.D., Chicago, Illinois.
Hugh S. Magill, LL.D., Chicago, Illinois.
Mr. R. E. Magill, Richmond, Virginia.
Frank M. Sheldon, D.D., Boston, Massachusetts.
Mr. A. F. Sittloh, Denver, Colorado.
Mr. R. M. Weaver, Corinth, Mississippi.

Appointed by Foreign Missions Conference:
Mr. W. B. Anderson, Philadelphia, Pa.
Rev. Enoch F. Bell, Boston, Massachusetts.
Mr. R. A. Doan, Akron, Ohio.
A. T. Howard, D.D., Dayton, Ohio.
W. P. Lippard, D.D., New York City.
Miss Alma J. Noble, Buffalo, New York.
Frank Mason North, D.D., New York City.

Rev. H. C. Priest, Toronto, Canada.
E. H. Rawlings, D.D., Nashville, Tennessee.
J. C. Robbins, D.D., New York City.
Stanley White, D.D., New York City.
Rev. F. C. Stephenson, M.D., Toronto, Canada.

Great Britain:

Mr. H. G. Chessher, Folkestone.
G. H. Cook, J.P., London.
R. L. Stuart, J.P., London.
Mr. W. F. Chappell, London.
Mr. S. C. Bailey, London.
Mr. H. N. Philcox, London.
Mr. J. S. Crowther, London.
Rev. Frank Johnson, London.
Mr. Arthur Black, London.
Jas. Cunningham, J.P., Glasgow.
James Kelly, M.A., Glasgow.
Mr. H. McCleery, Dunmurry, Ireland.
Rev. W. C. Poole, Ph.D., London.
Rev. E. W. Sara, M.A., London.
Rev. A. J. Seaton, London.
Mr. Joseph Ward, Sheffield.

MEMBERS OF THE EXECUTIVE COMMITTEE

(Where no names appear, appointments are to be made.)

Algeria.
Australia—Rev. William Goyen, Melbourne.
Austria—Rev. H. Bargmann, Vienna.
Argentina.
Brazil.
Burma.
Czecho-Slovakia—Rev. Josef Soucek, D.D., Prague.
Ceylon.
China.
Chile.
Denmark.
Esthonia—Rev. Adam Podin, Kegel.
Great Britain and Ireland (14).
Egypt.
France—Pastor Jean Laroche, Clamart.
Germany.
Holland.
Hungary—J. Victor, Budapest.
Italy.
India.
Japan—Rev. Tokeshi Ukai, D.D., Kamagawa-ken.
Korea—M. L. Swinehart, Kwangju.
Latvia.
New Zealand—Rev. L. B. Busfield, Auckland.
Norway—R. K. O. Kornelius, Christiania.
North America (40).

Philippine Islands—Hon. Teodoro Yangco, Manila.
Portugal.
Switzerland.
Syria.
Spain.
Sweden—Rev. K. A. Jansson, Stockholm.
South Africa.
Turkey—Rev. J. P. McNaughton, D.D., Constantinople.

XIII. THE APPEAL FOR FUNDS FOR THE NEW QUADRENNIUM

ON Monday morning, June 23, the members of the Convention were given an opportunity to subscribe to the rapidly growing work of the World's Association.

But before the appeal was made, the Right Hon. Thomas R. Ferens, ex-President of the World's Sunday School Association, delivered an address, as follows:

The Youth of the World at Our Door

The magnitude of the subject staggers me. The population of the world is reckoned to be 1,849,500,000. Of this number about one fifth will be of school age, say, 369,000,000. The young people who are now in Sunday Schools number 27,000,000. Then there are 342,000,000 outside of the Sunday School—three times the population of the United States, or seven times the population of the United Kingdom. Or, to put it in another way, only one child out of every fourteen children from five to fifteen years of age is in our schools.

We have our commission, and our marching orders, from the lips of Christ Himself when He said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Go ye and teach. What section of humanity is so teachable as the Youth of the World?

At the Zurich Convention the delegates from the United States and the English Sunday Schools met under the symbol of a great globe beneath the Cross. If the world is to be found "under the Cross" it must be through its children. It is estimated that over 80 per cent of the members of the non-conformist Churches enter the Church before they are sixteen years of age.

To win the children of the world for Christ is a gigantic aim. Think of the difficulty in the United States, and in the United Kingdom, two great Christian countries, of getting the children of the masses into Christian fellowship. Yet this is child's play there compared with the difficulties to be faced in the East, where for centuries they have been steeped in superstition and idolatry.

One day last month I received two letters from missionaries in India. One of the writers, the Rev. George Sawday, has been there forty years. The other, the Rev. Charles Posnett, has been in India twenty nine years.

Mr. Sawday wrote:

Three weeks ago we visited the place again and had a baptismal service, when three or four families were received into the fold of Christ. It was a great day, and many relatives came from other villages to see their people come to the feet of Christ. The joy of our people may be imagined, for it is largely through their efforts that these people have been won for Christ. Indeed, nothing gives me so much joy as the determination on the part of our people to win their relatives for Christ. There is in many of them a passion of desire to spread the Gospel of the Lord Jesus.

In the families of the converts who have come over of late there are several children and boys who have been sold into serfdom. I must redeem these as soon as possible, for every young life is of the utmost value to Christ and His Church. No part of our work gives us so much pure joy or yields such great results as our work among the children and youths in the villages.

Mr. Posnett wrote:

If you can imagine a village where there is not a single person who can read, all of them gradually being prepared for baptism, you will realise how urgently necessary it is that we should put in their midst one family, and, if possible, one decent house to represent the ideal Christian home. These people have lived for centuries in what is called the outcaste village, away from all the landowning classes, and they have been treated as of less value than even the cattle. They live in poor wretched sheds, most of them grass thatched and easily burnt down, with low mud walls about four feet high, and no windows. To plant amongst these people some real idea of what Christianity means, we need to have a native man and his wife constantly living and working amongst them, and encouraging them to live a clean and decent Christian life. For generations they have lived on the border of starvation, and have been constantly paid for their daily work with just a handful of grain or a little pot of the native beer, drawn from the toddy palm. It is one great struggle right from the first to lift them up and to get them to realise the beauty of a clean and decent Christian home. We are doing all we can to encourage them to try and build better houses for themselves, and we are in every village insisting on teaching the children to read the Bible. We are delighted, however, that we have about four hundred children now in our villages, who yesterday took a written examination in the Gospels and Acts.

Our problem is to train them to strive for a clean home, a clean life, and a clean heart. You can well believe that it is a full-time job for any man and his wife to do this in a village where everybody has been trodden down and where they suffer every injustice.

As we baptise at an average of five thousand people every year you can well believe that it is of vital importance that we should train and educate at least a small percentage who will be thoroughly prepared to lead their people, and from amongst whom we can get the large number of evangelists and Bible women that we need to carry on the work. I

am therefore all the more grateful to all my friends in England who are helping us with the training of these children, for they are the hope of the future and hundreds of them will be evangelists to their own people in the near future. These are the lads and the girls who will bring a new life and new ideals into these downtrodden villages.

As you know, a commission has been appointed to take a world survey of the Sunday-School work in all lands. This commission is studying its findings with representatives at Glasgow, with mission-board officials from every continent. This investigation will be of momentous importance.

Every previous Convention has not only stirred up work amongst the young in Christian lands but the work on the foreign field has greatly benefited. Is such work worth while? Listen to what one of Scotland's brave sons, Mackay of Uganda, said:

It is no sacrifice, as some think, to come here as pioneers of Christianity and of civilisation. I would not give my position here for all the world. A powerful race has to be won from darkness to light; superstition and idolatry have to be overthrown; men have to be taught to love God and love their neighbour, which means the uprooting of institutions that have lasted for centuries; labour made noble, the slave set free, knowledge imparted, and wisdom implanted; and, above all, that true wisdom taught which alone can elevate man from a brute to a son of God. Who would not willingly engage in such a noble work, and consider it the highest honour on earth to be called to do it?

Our last Convention was held in Japan. One authority now states after comparing statistics that, *pro rata*, the Christian Church in Japan in the last decade has grown more rapidly than has the population.

The World's Sunday School Association has recently reported the amazing news just received from Tokyo that the primary schools in that capital city are now open to Christian teaching once a week. When I came into the world Japan was a hermit country. Well may we say, "What hath God wrought!"

The world has not yet righted itself after the Great War. It is undergoing reconstruction and the World's Sunday School Association stands for the claim that the Sunday School of to-morrow has a serious contribution to make to the world of to-morrow.

Never before has the child of the world, with the exception of Russia, been so open to receive Christian teaching.

Jesus, "the same yesterday, and today, and for ever," is still saying "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

Let us, in the words of William Carey, "expect great things from God; attempt great things for God."

Following Mr. Ferens' address, came a stirring appeal from Associate General Secretary Dr. W. C. Pearce:

CHRISTIAN EDUCATION A WORLD TASK

Rapid transit and news service has made of the world a great neighborhood. Social cancer in one nation menaces the social welfare of all

nations; economic confusion or disturbance on any continent affects the financial situation everywhere; political revolution breaks out in one place, and we are all alarmed. In every center of the world international questions are being discussed. The nations are fairly jostling each other along the highway of civilization. No one can be intelligently patriotic who does not acknowledge his duty as a world citizen. Indeed, it would seem that civilization itself cannot survive half pagan and half Christian. This is why so many efforts are being put forth to find a working arrangement by which nations may dwell together in harmony—League of Nations, International Court, Finance Commissions, Armament Conferences, treaties. We are, however, compelled to observe that no contract is worth any more than the character of those who make it.

All efforts to control this world situation might be classified as either the mailed fist of force, or the heart of love; outside restraint or inside regeneration; the human way or the Jesus way. Jesus did not go to the throne. He went to the Cross. Jesus did not organize an army; He organized a school. Jesus did not command us, "Go, conquer," but He commissioned us, "Go, teach." Jesus said, "Ye must be born again."

The peace and welfare of the world depend upon a recognition of this teaching of our Saviour. And this will not be realized until the teaching process is more fully utilized. As a farmer's lad I was once playing in the yard. The men were plowing corn in the field near by, and one of them would continually swear at his team. It was only natural that I should begin to swear at my play team. Mother heard me, and of course desired to correct me. She had the choice of two ways to do it—the use of the arm of force to control from without, or the guiding hand of instruction to control from within. She could have given me a sound whipping, and no doubt it would have resulted in a resolution never to swear where mother could hear me. But she chose the Jesus way; she stopped her work, called me to her, took me on her lap and instructed me about the evil of taking God's name in vain. That teaching she watered with her heart's affection. Never shall I forget the tears, the embrace, the kiss, the prayer. Something took place on the inside of me, and, though mother has been in heaven many years, my lips are not profane because my heart loathes profanity.

This is the Church's world task—to take the children in our arms, instruct them in the way of righteousness, and tend them with our love. It is a costly way, but it is the only way. The world is not safe nor civilization sure when four hundred million children and youth are left without Christian teaching and spiritual nurture.

This task comprises all the elements of the processes of education. More Sunday Schools or other schools for teaching the Christian religion must be organized, until we have schools within the reach of all the children. The Christians of the whole world must be challenged, led into and trained for the teaching ministry. Indigenous lesson courses and literature must be developed, so that the teaching process and methods will be in the atmosphere of the respective fields. And to do all this there must be an increasingly larger number of men and women set apart for this work. The budget of the weaker nations must

be supplemented by grants from the stronger nations. We must also be prepared to help by counsel and in any other way requested. Because of national patriotism, varied national conditions, languages and customs, the work will need to be developed nationally. Therefore every nation must be visited until all are organized for this work. The Spiritual League of Nations must include all the nations of the world.

The task which challenges us to-day is very great. If we look too much at our own strength we shall weaken and fail. The great Teacher has commanded that it be done, and in His strength we can do it. Then we may take courage as we look at the situation to-day.

1. We find the evangelical Christian faith has been planted under every flag of the world.

2. The Sunday School and other teaching agencies have at least made a beginning in every nation.

3. The Church and the educational world were never so awake to the importance of the spiritual nurture and religious instruction of the world's youth as they are now.

4. We have national Sunday-School unions in thirty-six nations, which comprise approximately three fourths of the world's population. If we should call in procession across the platform the men and women who lead these national unions you would see what a noble, devoted, capable band they are. You have seen and heard the leaders from some of these nations.

Having visited some of the nations in the past three years, I am prepared to say that in every nation the work is led by those of heroic courage, great zeal, fine evangelical faith, and practical common sense. We must help them.

After Dr. Pearce's address, Dr. Landes said:

This is not to be an address; it is to be a little personal conference with each other. I do not want the appeal that has been so forcefully and vividly placed before you to get away from you. The next quadrennium certainly has some claims upon us. I wonder how many of you will agree with me on that. Will you say, "Aye"?

Now, in the letter to the Philippians, in the second chapter, Paul starts out with an "if" and in that first verse, there are four ifs. Can anybody quote the first "if" for me? "If there be any consolation in Christ." The next, "If any comfort of love," and the third, "If any fellowship of the spirit," and the last, "If any bowels and mercies." Then he goes on, "Fulfil ye my joy, that ye be like-minded"—in the fifth verse, "Let this mind be in you, which was also in Christ Jesus."

What do you suppose is the greatest thing in the Christ mind? It is all summed up in the Scripture motto that we have taken for this Convention, "That the world may know that thou hast sent me." I think that must have been the consuming passion of the Christ; it was always in His mind. In the tenth chapter of Romans, we read, "Whosoever shall call upon the name of the Lord shall be saved." Then follow a verse with four "hows"—"How shall they call on him, in whom they have not believed? how shall they believe in him, of whom they have not heard? how shall they hear without a preacher? and how shall they

preach, except they be sent?'' Still another ''how'' follows—''How beautiful are the feet of them that preach the gospel of peace''!

So friends, we come to look into the Word and when we study it, we must say with Paul, when he realised all that the Gospel had done for him, ''I am debtor.''

We are debtors to the next quadrennium. We are enjoying this fellowship, we are debtors in the future to those who do not know it, do not have it. Somebody is depending on this organization. If this organization does not get the message to him, perhaps he will never get it. Let us lay it on our consciences, this morning, and see what God wants us to do. You do not come here for a holiday through Europe? (A voice: ''No; the love of Christ constraineth us!'')

What does God want me to do? If we can find that out, this will be the best session of the whole Convention. I would not attempt to ask you to put yourselves on record this morning, without allowing God to speak to you.

Then prayer was offered.

Dr. W. C. Poole also spoke. He said:

The prestige of the best conventions comes from an ample generosity, that we ought to and, I believe, we will face up to. The presentation has been made with such clarity, that it needs not to be fortified. I merely take time to stir up the generosity of your hearts.

The delegates had been provided with copies of a document that was emphasized by the messages from the leaders who had spoken:

PROPOSED BUDGET FOR QUADRENNIUM, 1924-1928

In presenting the Asking Budget of the World's Sunday School Association, the following observations should be made:

(1) During the quadrennium closing at Tokyo, the annual expenditure reported was $36,000. The quadrennium closing here shows an annual expenditure of $65,000. This does not include amounts given by any national units direct to other national units.

(2) All grants made to non-self-supporting units are made to the Executive Committee of the units, and are administered by them. Thus, the grants supplement what the fields themselves can give, making possible the prosecution of a creditable work, and leading steadily towards self-support.

(3) All Askings from non-self-supporting units are based upon carefully prepared programmes of work, and a careful estimate of what said programmes will cost. In all cases, the amounts requested are to supplement the amounts the units can raise on their respective fields. It should be noted that the fields are making remarkable progress towards self-support.

(4) The working programmes, made possible by our grants, include full-time secretaries, literature, leadership training, and organising new

Sunday Schools, introduction of Vacation Schools, and spreading the work to other nations.

(5) The amounts for the visitation of the field to complete the organisation of national or other units necessarily must be estimated. Likewise, the expense of the proposed Curricula Commission.

(6) The Central Headquarters expense is kept down to the lowest possible amount. It must necessarily include more than mere administration. It cares for the Surplus Material Department, publicity, committee meetings, effort to secure more funds, etc.

(7) It should be understood that the Askings Budget does not become a Spending Budget until the amounts are subscribed and put into the Spending Budget by action of the Executive Committee. And in case the full amount of the Askings is not secured, each portion of the Askings must be prepared to share its ratio of the shortage. This, of course, is not to apply to specified gifts.

(8) The following Askings do not include amounts that any unit may wish to give direct to any other field.

Financial Askings for the World's Sunday School Association for the Quadrennium, 1924-1928:

Amounts Needed Annually

(1) Requests for grants from eighteen unit Associations	$74,300	£16,534
(2) For work under the direction of the British Committee in India and Continental Europe	22,500	5,000
(3) Amount for unit Associations, whose askings are not yet received, and all emergencies	15,000	3,335
(4) Amount needed for visitation of field in the interest of perfecting unit associations and organising others (estimated)	10,000	2,225
(5) Headquarters' administration, including office staff, rent, postage, printing, etc.	18,000	4,000
(6) General Secretaries—Finance	14,000	3,110
	$153,800	£34,204

Special Items, Not on Annual Basis

(1) Amount for expense of the Curricula Commission	$10,000	£2,225
(2) For completing and publishing the World Survey	2,000	445
	$12,000	£2,670

After prayer to Him whose stewards the delegates owned themselves to be, pledges were taken for the work of the new quadrennium.

XIV. CONFERENCE OF ASSOCIATION OFFICIALS

IMMEDIATELY preceding the Convention an all-important Conference of Association officials was held to which were invited all members of the Executive Committe, representing National and International Associations. A study was made of the Sunday School and other related religious educational work of the world.

The basis of the discussion was the report of a Survey Commission, which had conducted investigations by correspondence with workers in all parts of the world.

At the close of the Conference the Findings Committee put into form recommendations which were, later, adopted by the Convention.

The Findings

Section I—Concerning General Information

The reports hastily gathered and summarised cover work in some forty countries, containing three fourths of the world's population.

They include returns of an amazing variety of lands—those nominally Christian, also Moslem, Hindu, Buddhist, Confucian, and Pagan.

Sunday School Associations in lands with Christian history and ordered Church life may be left to face their own problems, with such help as some may require of guidance, literature, and financial assistance. The diverse attitude of State Governments to religious instruction in Day Schools creates varying problems for religious education, and in some lands there is compulsory Bible instruction in the State schools, in others it is prohibited, while in others there are facilities given for the right of entry of the trained teacher in religion, or for scholars to be taken for such instruction elsewhere.

The war severely injured Sunday-School work in the fields of war in Europe, but there are gratifying signs of recovery. In some of the newly-created nationalities exceptional opportunities are presented for developing the movement, and thereby helping to shape the future and character of the people.

(1) We rejoice in the growing number of National Sunday School organisations, several of them formed since the last Convention, but a twofold effort appears to us to be necessary: (*a*) To make existing Associations more fully representative of the Protestant Sunday School Constituencies, including the State Church if in a Protestant country, and (*b*) to found and foster Associations in every nation at present unorganised—in mission lands giving, as far as possible, adequate national representation in leadership and in committee work.

(2) We find with satisfaction that National Associations and Local Unions, in addition to the familiar Sunday-School work, are giving encouragement to many supplementary methods, such as Daily Vacation Schools, as part of their organised voluntary effort to impart systematic Christian teaching, distinct from any public system of education and free from State control.

(3) We have been impressed with the steady growth of a specialised body of organisers, teacher-trainers, editors, and other such leaders, and have abundant evidence of the value of their service. An urgent plea comes from almost every Mission Field and European country for assistance in securing additional help of the kind to which the Convention should be asked to make a prompt and sufficient response.

(4) We are grateful for the growing interest taken by Missionary Societies in Sunday-School work; here and there they release men for special interdenominational service; in half a dozen or more instances denominational societies make grants of money to W. S. S. A. or National S. S. Associations for coöperative work. We feel that there is room for a careful study and survey of the Missionary Societies' attitude and methods in respect of Sunday-School work, and we recommend that an earnest appeal be made to them to foster such Christian educational propaganda in the fields in which they work, and to promote coöperation therein with neighbouring Missionary Societies: we urge also upon National Sunday School Associations to make closer contact with the Missionary Societies.

(5) It is our opinion that, for the support of organised Sunday-School effort on the Mission Field, some scheme might be developed whereby, acting in harmony with the World's Sunday School Association, and with its possible financial aid, well-organised Sunday-School Lands should take as their special sphere of external influence and assistance the movement in other lands to which they are related, by national ties—such as Holland to Dutch Malaysia, or by proximity—such as Australia and New Zealand to the islands in the South Seas.

(6) One report brings up the question of the attitude and the policy of the World's Sunday School Association to the ancient Christian Churches, such as the Coptic, Armenian, and Greek, and we commend this to the careful consideration of the World's Committee.

(7) There are many serious gaps in the returns—as, for illustration, the Continent of Africa, only Egypt and South Africa finding place. Some of the returns also need substantial revision and addition. We recommend the World's Committee to appoint a sub-committee to complete a survey likely to be of genuine value to the World Sunday School Movement, and by financial appropriation to make possible its early completion and publication.

Until such task be fulfilled, we recommend that the synopsis of reports presented to the Conference be regarded as tentative and private.

Section II—Concerning Curriculum

The survey reveals the following facts:

(1) That there is expressed a need and widespread demand, throughout the various fields of the world, for curricula more nearly indigenous

and better adapted to the problems of the living in these respective fields. For the creation of such curricula, lesson committees have been formed, and are at work in many fields.

(2) That it is desirable that the fields maintain as great a measure of unity, with respect to the methods of religious education, as is possible and compatible with efficiency, and with the need for indigenous curricula. Only by such unity of methods of this teaching can the churches contribute most effectively, through their schools, to the creation and maintenance of world friendship and world peace.

(3) That such unity of curricula cannot be found in the general adoption of some one system of uniform lessons; but that it seems possible upon the basis of lesson courses graded by age-groups.

(4) That varying degrees of coöperation are possible between the lesson committees of different territorial areas and language groups; and that it is especially desirable, in the interests of unity and efficiency, particularly upon the mission fields, that the lesson committees of Great Britain and America should coöperate in the adoption of lesson courses graded by age groups.

We recommend:

(1) That a *Committee of Seven* be chosen by the World's Sunday School Association to make a comprehensive study of the lesson syllabi throughout the world, and to devise plans, to be reported to the Association through its Executive Committee, whereby this Association may contribute most effectively to the development of adequate curricula in the various fields; and that this Committee be empowered to choose the personnel of a Lesson Commission of not more than three persons, qualified by experience, to visit certain fields if found necessary in the interest of this inquiry.

(2) That the Executive Committee of this Association undertake to provide funds for the work of the Committee of Seven and of the Lesson Commission.

Section III—Concerning Leadership Training

Turning to the matter of the production and equipment of leaders for the work of religious education, there is seen in most fields an increasing realisation of the necessity of training the Sunday-School teachers, and this in many places is recognised as the crux of the problem. In most fields, however, the movement is evidently still in its infancy. Several countries have local training classes for teachers, courses spread out over several years, with examinations and diplomas. In some lands there are what might be termed extension courses arranged for teachers of all denominations in the larger towns.

Few National Unions, outside English-speaking lands, have prepared textbooks adapted to their national requirements, but are using translations of American and British volumes.

Schools for the intensive training of leaders in Sunday-School work or religious education generally are reported only from one or two fields outside of North America and Britain. Well-attended Ten Day Institutes are spoken of in Japan, and courses of similar length in China and the Philippines, while in India, in addition to frequent courses of this

length, several Schools of a month's duration are reported. In that field the further step has been taken of the purchase of a fine property for a central training institution for leaders in religious education.

References in the returns to the training of religious educational workers in theological seminaries are frequent, but are indefinite in character, and, on inquiry resolve themselves into reports of a general theological training with, perhaps, occasional lectures on subjects more nearly related to the religious education of the young. We note with intense satisfaction the splendid work that is being done in many theological seminaries in North America in this direction, but in most parts of the world there does not seem to be an adequate recognition of the importance in such institutions of religious education as it is understood to-day. We would urge upon all societies or governing boards, which have the control of theological seminaries, that they provide regular instruction in the field of religious education. Further, we would recommend to missionary societies the vital necessity of giving all outgoing missionaries and those on furlough a thorough acquaintance with up-to-date methods of training the young in religion and morals.

We strongly recommend that National Sunday School Unions or Councils give larger attention to this whole matter of the training of teachers and leaders in their own fields, for no true advance is possible in methods of work unless the teaching staff is equipped to utilise the means that will increasingly be placed at their disposal.

Section IV—Concerning Religious Education Extension

Grateful for the progress and devotion to Sunday-School work revealed in the Survey, we urge

1. The strengthening of Sunday Schools already in operation as most valuable agencies of the Churches for the extension of Religious Education.

2. The establishment of new Sunday Schools as rapidly as possible, consistent with the availability of efficient leadership.

3. Where the need is apparent and resources permit, the use of the Vacation and Week-Day Church Schools as valuable means of extending the cause of Religious Education.

Section V—Concerning Finance

The Committee notes the splendid work being done by various denominational Sunday-School Boards, and especially commends the fine and growing spirit of coöperation between these organisations and the work of the World's Sunday School Association. In numerous cases these denominational Boards are making direct contributions to the work of the field to be administered by the World's Sunday School Association representatives.

We also note with extreme satisfaction the splendid financial help being extended by various National Associations, together with their auxiliary organisations, towards the furthering of the Sunday-School idea upon the foreign field.

We note with special interest the increasing amounts which are being raised locally upon the fields through the generous coöperation of individuals, churches, auxiliary organisations, etc., all of which bears eloquent testimony to the dynamic results being achieved, and should therefore be an added stimulus for increased generosity on our part to meet the world-wide challenge. It is our conviction that the askings for outside help which have come up from the various fields, based upon the most careful budget buildings of their respective National Unions, are exceedingly moderate when we consider the great needs that lie waiting to be met. We commend to the Executive Committee of the World's Sunday School Association a careful and favorable consideration of these estimates, looking towards the work of 1925 and succeeding years.

Section VI—Concerning Statistics

The returns so far received indicate a substantial increase in Sunday-School membership in most lands; but great difficulty appears to have been felt by those sending in their schedules in knowing what actually constitutes Sunday-School membership. There seems to be need of standard definitions for the future guidance of National Unions.

XV. CONFERENCES CONDUCTED BY THE JOINT ADVISORY COMMITTEE ON MATERIALS AND METHODS FOR RELIGIOUS EDUCATION ON THE FOREIGN FIELD

By Professor Luther A. Weigle, Ph.D., D.D.,
Yale University

THE Joint Advisory Committee on Materials and Methods for Religious Education on the Foreign Field was created in 1923 by joint action of five bodies: the Foreign Missions Conference of North America, the World's Sunday School Association, the Committee on Education of the International Council of Religious Education, the International Sunday School Lesson Committee, and the Committee on Coöperation in Latin America. The function of the Joint Advisory Committee is stated in the resolution creating it, which was adopted by each of the bodies concerned. This resolution reads as follows:

In order (1) to assist the foreign missionary enterprise to secure more effectively than hitherto the advantage of North American experience in the development of religious education and the preparation of curricula and lesson courses, (2) to simplify the approach of American agencies to the problems of the foreign field, and of the requests for information and advice from the field to the North American agencies, and (3) to provide a single channel for coöperation with other agencies abroad related to curriculum making for the foreign field, it is

Resolved:

1. That there be formed by agreement of the Committee of Reference and Counsel of the Foreign Missions Conference, the Committee on Coöperation in Latin America, the World's Sunday School Association, the International Council of Religious Education, and the International Lesson Committee, a joint advisory committee on methods and materials for religious education on the foreign field; this committee to consist of three persons appointed by the Committee of Reference and Counsel, and one each by the Committee on Coöperation in Latin America and the World's Sunday School Association, and of two each from the International Council of Religious Education and the International Lesson Committee.

2. That this committee shall have power to secure the judgment and advice of other qualified persons as it may deem necessary in the in-

terests of understanding of the problems of the field and of matured judgment based on American experience.

3. That this committee be directed when decisions upon recommendations of policy are to be made to invite each American mission board at work in the fields affected by such policy to send a representative to the sessions of the committee, and to send regularly to such boards and to the five agencies named above, accounts of its procedure and its recommendations.

4. That the functions of this committee shall be (1) to serve the agencies engaged in religious educational work on the foreign field with information and advice concerning the processes and materials of religious education based on American experience, particularly with reference to curricula and lesson courses; (2) to represent the American agencies coöperatively in contact with the British and other curriculum-making agencies abroad in matters affecting the foreign field.

5. That the five North American agencies named above be requested, without prejudice to their own freedom of action, to refer in the first instance all matters involving technical religious educational problems on the foreign field to this committee for examination and report.

6. That in carrying on its work, the committee may deal directly with agencies and individuals on the foreign field or through the first three agencies named above, as their representatives on the committee may agree.

It is to be noted that this Committee represents North American experience only, and constitutes an agency whereby the North American bodies which are concerned more or less directly with the work of religious education upon foreign mission fields may deal more effectively with the problems involved in this aspect of their service. The Committee is empowered to represent its constituent agencies coöperatively in contact with similar committees in other countries, and with the British and other curriculum-making agencies in matters affecting the foreign field.

The Committee was organized on June 11, 1923. The major part of its work has been and will be by correspondence with those workers upon the foreign field who are most directly concerned with the problems involved in the curriculum of religious education. It became clear as the work of the Committee progressed, that the Glasgow Convention would afford an exceptional opportunity for the members of the Committee to meet these workers from the various foreign fields of the world and to gain from them first-hand information with respect to their problems. The Committee therefore asked the officers of the World's Sunday School Association to provide

a place on the program of the Convention for a series of conferences with representatives from the various mission fields. These conferences were scheduled as follows:

Thursday, June 19th, 2:30 p. m.: Conference with delegates from South America.

Friday, June 20th, 2:30 p. m.: Conference with delegates from China, Japan, Korea, and the Philippines.

Tuesday, June 24th, 2:30 p. m.: Conference with delegates from India, Ceylon, and Burmah.

Wednesday, June 25th, 2:30 p. m.: Conference with delegates from Moslem Lands.

The Conferences were attended by those from each field who are most definitely interested in and responsible for the creation of curriculum materials. The discussions were free, informal and full, and proved to be most profitable to the members of the Joint Advisory Committee, who took this method of getting a better acquaintance with the problems with which they have to deal.

The members of the Joint Advisory Committee who were present are Professor L. A. Weigle, chairman, Dr. Henry H. Meyer, and Dr. W. E. Raffety. Cordial coöperation in the conduct of the Conferences was afforded by the following members of the British Lessons Council and representatives of the British Committee of the World's Sunday School Association: Dr. A. E. Garvie, Rev. J. W. Butcher, Miss Emily Huntley, and Mr. and Mrs. E. A. Annett. Professor Erasmo Braga, of Brazil, who addressed the general meeting of the Convention on the subject, "The Problem of Lessons on the Foreign Field," also shared in all the Conferences. As a result on the one hand of these Conferences, and on the other hand of the World Survey of Religious Education, which was presented by Dr. W. C. Pearce to the Conference of Officials, held immediately before the Convention, the following actions with respect to curriculum were included in the Findings which were adopted by the Convention:

The survey reveals the following facts:

1. There is need and widespread demand throughout the various fields of the world for curricula more nearly indigenous and better adapted to the problems of Christian living in these respective fields. For the creation of such, curricula lesson committees have been formed and are at work in many fields.

2. It is desirable that there be as great a measure of unity in the materials of religious education as is possible and compatible with efficiency and with the need just noted for indigenous curricula. Only by such unity of teaching materials can the churches contribute most effectively, through their schools, to the creation of world friendship and the maintenance of world peace.

3. Such unity of curricula cannot be found in the general adoption of some one system of uniform lessons; but it seems possible upon the basis of lesson courses graded by age groups.

4. Varying degrees of coöperation are possible between the lesson committees of different territorial areas and language groups; and it is especially desirable, in the interest of unity and efficiency, particularly upon the mission fields, that the lesson committees of Great Britain and America should coöperate in the adoption of lesson courses graded by age groups.

We recommend:

That a Committee of Seven be chosen by the World Sunday School Association to make a comprehensive survey and study of the lesson situation throughout the world, and to devise plans to be reported to this Association through its Executive Committee, whereby this Association may contribute most effectively to the development of adequate curricula in the various fields; and that this Committee be empowered to choose the personnel of a lesson committee of not more than three persons, qualified by experience, who shall visit the various fields in the interest of this inquiry.

The following were chosen as members of the Committee of Seven: Professor L. A. Weigle, chairman, and Dr. Eric M. North, of the United States of America; Dr. A. E. Garvie and Rev. Frank Johnson, of Great Britain; Rev. H. C. Priest, of Canada; Professor Erasmo Braga, of Brazil; Mr. E. A. Annett, of India.

The Committee of Seven held a meeting at Glasgow, at which it was determined that the following should be the first steps in its inquiry:

1. The completion of those sections of the World Survey presented by Dr. W. C. Pearce which deal with curriculum problems.

2. Inquiry into the possibilities of coöperation between the International Sunday School Lesson Committee and the British Lessons Council.

3. Inquiry as to what are the natural territorial areas and language groups which may coöperate most effectively in the creation of curricula and in the publication and use of curriculum materials.

4. Inquiry into the financial problems involved in the production for these areas and groups of such lesson materials as may prove to be desirable.

It was determined, moreover, not to appoint a commission of three to make a comprehensive tour of the mission fields, but rather to send representatives of the Committee to such fields only, and at such times, as may appear to be necessary.

A word is needed, perhaps, concerning the distinction between the work of the Joint Advisory Committee and that of the Committee of Seven. The Joint Advisory Committee is a North American body charged with making North American experience available where it may be desired; the Committee of Seven is a world body. The Joint Advisory Committee is a joint creation of five North American agencies, each of which is in some measure concerned with the problems of religious education on the foreign field, and it is meant to coördinate and make more effective their contact with these problems; the Committee of Seven is the creation solely of the World's Sunday School Association, and is a committee of inquiry as to the methods whereby the World's Sunday School Association may contribute most effectively to the development of better curricula. The Joint Advisory Committee is a permanent organization, designed to render continuous service in its field; the Committee of Seven is chartered to exist only until the next convention of the World's Sunday School Association, when its work will be completed by rendering a report to the Association through its Executive Committee.

The Glasgow Convention has made it clear that the cause of religious education on the foreign field can no longer be served effectively by the translation of American or British uniform lessons. The problems which are involved in the creation of better curricula for religious education upon the fields of the world appear to be among the most urgent of the problems which the World's Sunday School Association, together with the various missionary societies, faces throughout the next generation. The Convention took wise action in appointing a Committee to make a careful study of these problems.

XVI. FINDINGS OF THE DIVISIONAL CONFERENCES[1]

AFTER spending three afternoons in study of their problems, the Divisional Conference reported to the Convention their findings, which were adopted heartily.

1. The Children's Workers' Section

The world's hope is centered in childhood; one-third of the world's population is in the formative period of childhood; among six hundred millions of the world's children, only one-sixth are receiving any helful religious nurture and training.

Because religious education is a part of every child's heritage, and because the Sunday School affords a hopeful opportunity for imparting such religious instruction and training, we urge the representatives of every nation to encourage the organization of Sunday Schools for children, youth and adults, with Training Classes for Parents and Teachers.

It is the opinion of this Section that there is urgent need for an inexpensive, readable series of manuals for parents, containing in non-technical language, guidance in the physical, mental, moral and especially the spiritual training of children in their earlier years. We therefore respectfully urge the World's Sunday School Association to take steps to have such manuals written, published and circulated.

Believing that Christian Education has to do with the development of the child's whole life, we feel that the program of the Church School should provide not only a knowledge of the contents of God's Holy Word, the Bible, but that the child should be developed through graded instruction, graded worship, and opportunities for service adapted to child life, training him to take his place in building the Kingdom of God. We therefore urge that all Sunday-School organizations provide additional opportunities in which to promote this programme through Week-Day Sessions as well as Vacation Sessions.

Inasmuch as the greatest need of the nations of the world lies in the conservation and education of childhood, and since a deep, compelling conviction and knowledge of the value of child life, its nurture and training, is so universally fundamental, we recommend that all national Sunday-School organizations plan for systematic annual campaigns so conceived as to challenge the nations in behalf of the physical, intellectual, moral, and religious needs of their children.

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[1]It is a cause of great regret to the Editor that it is not possible to include in this volume the valuable and suggestive addresses made at the Departmental Conferences.

Since we recognize that the play instinct is universal in childhood and that the child develops physically, morally, and spiritually through organized, supervised play, we recommend that the movement already in operation in a few countries be emphasized by all National and International Sunday School organizations, and that some definite plan be outlined in the near future through which this objective may be accomplished.

Considering a resolution from the Tokyo Fellowship of Reconciliation and the expressed desire of many peoples, we beg the World's Sunday School Association to take steps to provide suitable graded lessons for educating pupils of the Sunday School in Peace, Principles and Practice.

MARY FOSTER BRYNER, *Chairman.*

II. THE YOUNG PEOPLE'S DIVISION CONFERENCES

The Young People's Division Conferences were held three afternoons, with a separate theme for each day, viz.:

1. Knowing the World's Young People.
2. Teaching the World's Young People.
3. Working with the World's Young People.

The addresses and discussions were highly informative and inspirational. The very large attendance of enthusiastic delegates was a token of genuine interest in Sunday-School pupils of the adolescent years, twelve to twenty-four.

There probably never assembled in one place so many teachers of young people from so many countries, all anxious to get a bigger and better vision of the religious education of youth.

A world-wide atmosphere pervaded the conferences, speakers and auditors coming from the ends of the earth.

After all, the traits of adolescents are much the same the world around. There is a genetic psychology of human kind which makes the whole world akin. Racial characteristics due to hereditary and environmental conditions vary and determine somewhat the appearance of certain marked traits; nevertheless the conferences revealed the fact that whether he lives in Australia or America, China or Japan, Norway or Egypt, England or Scotland, "a boy's a boy for a' that."

Because of this universality of the adolescent mind, we are fast coming to the realization that, as workers in the Sunday Schools of every land, we in large measure have a common point of view, and face a common world problem. As one speaker so ably pointed out, we of this current generation must "understand, believe in, and stand by" the young people of the coming generation, and as another suggested, the very progress of civilization itself is dependent on the adventure, aggressiveness and flaming loyalties of youth.

A sane psychology of adolescence, a thorough understanding of youth, lies at the foundation of the whole question of materials and methods for their religious instruction. That teacher of youth is a traitor to his trust who refuses to study carefully the nature of his pupils. Indeed, the twofold test of a teacher set up by a conference speaker is: (1) Is he in fellowship with his pupils? (2) Is he a leader?

In the conferences strong emphasis was put upon the necessity of religious education for the needs of life. Surely we all feel that Bible lesson and boy life should blend into vigorous, worth-while character; that Sunday lesson and Monday life should at least be on speaking terms with each other. The calendar Christian is a hindrance to Kingdom progress. Gigantic evils that destroy men's bodies and damn men's souls could be put away forever if so many Sunday saints were not such awful Monday sinners. We must grow a generation of young people better than their fathers, whose profession and practice are both Christian through and through.

Sunday-School courses should be chosen which are suited to the nature and needs of adolescents at the several ages and stages of their growth and development. The Book of books should be taught so that its truth will function in the life-conduct situations of youth. Blessed is the teacher whose fellowship with his class sends the young people out to face the storm and stress crises of youth, morally and religiously equipped to know the right, love the right, and do the right, under the dominance of the ideals of Jesus Christ.

To this end all organizational and activity programmes should be constructed and operated.

The Church dare not shift responsibility to a multiplicity of ultra-Church organizations at work in the field of adolescence, no matter how efficient they may be. The Church must ever be the chief and controlling agency in all forms of religious education for youth. The two-fold outstanding need is (1) an effective correlation of all programs of instruction and expression, and (2) an efficient trained leadership. The older young people themselves at once constitute the force and the field. If the children and youth of the world are to be saved to the Church and Kingdom enterprises, and the cause of world friendship and good will, it will be through the mobilization of youth in a great international league of sacrificial service.

Sunday Schools everywhere have their highest example and most compelling challenge in the familiar fourfold life text of the Scriptures (Luke 2: 52): "And Jesus advanced in wisdom and stature, and in favor with God and men."

In His name, and for His sake, with ever increasing courage, consistency, and confidence, let us move forward to win the youth of the world to the world's Saviour and Lord.

W. EDWARD RAFFETY, *Chairman.*

III. THE ADULT DIVISION

Your committee find great diversity both of effort and method in attempts to do work among seniors and adults. These efforts might be included under the comprehensive title of "A Program of Religious Education for the Whole Church."

While existing efforts are recognized as possessing varying merit, such efforts as are extra-Church, or, being within the Church, are separate and apart from a unified program of Bible study for the whole Church, do not seem adequate to support the Church in its task of building a cor-

related programme of religious education such as the needs of the present day demand.

There is also a disposition to urge as reasons for not attempting to develop a united and correlated programme of study for all the Church in the Sunday School such surmountable obstacles as "an existing antipathy to the Church," also "a youthful idea that the boy has outgrown the school," and a desire "to reach the unreached."

The general principles which underlie the Sunday School are such as should commend it to every period of life. These are:

1. Study of the Bible for personal spiritual development;
2. Study for training in efficient leadership; and
3. Study for development in effective Christian citizenship.

The supreme unit under the Christian ideal is the home. No other organized effort either within or without the Church offers such an opportunity for unity of sympathy and coöperation to improve and supplement the home as does the Bible Study Service of the Church. Herein the home may be a unit.

Your Committee therefore recommends:

(a) That the introduction of such nomenclature as will remove existing objections be encouraged, and that the fullest, freest and frankest sympathy and coöperation may be developed between all life periods in a program of Bible study.

(b) That, whereas the responsibility for childhood and youth rests upon adults, both parents and non-parents, and that each generation of adults has this opportunity but once, it is incumbent upon them to assume responsibility for the adequate religious instruction, training and development of childhood and youth:

1. By example. The fact that eighty per cent. of the Sunday-School "quittuate" instead of graduate suggests that if the adults would avail themselves of the study privilege which the school idea affords, it would not only greatly benefit them, but also would remove all excuse for youth dropping out before his process of development is more than begun.

2. By training for leadership, that a sufficient number of adults may be found adequately to teach and lead youth.

3. By demonstration, letting the truth learned be concrete in expression through the creation of right community conditions, thus surrounding growing young life with constructive instead of destructive influences.

4. By supplying adequate facilities, such as building accommodations and equipment, with sufficient funds to make possible a programme of teaching and training that will insure the conservation of young life.

Your Committee therefore urges that this Convention affirm as its judgment:

1. That a complete "School of the Churches" should be patiently and persistently aimed at, whether it be called "Sunday School," "Bible School," "School of the Church," "Bible Study and Teaching Service of the Church," or otherwise, in which it is sought to enroll "all the Church and as many more."

2. That, in addition to the regular study of the Bible, there be introduced such specific studies regarding home life, parenthood, Christian

citizenship, etc., as will adequately train men and women to meet the increasing demands now made upon life by the complex conditions under which we live.

3. That we urge caution that the spirit of unity, sympathy and co-operation throughout such "School of the Church" be diligently sought and maintained.

4. And that we indulge a hope that everywhere adult life will see, and seize the opportunity that such procedure will afford to create an efficient Church equal to the task of "holding its own."

Respectfully submitted,

CHARLES W. BREWBAKER, *Chairman.*

XVII. REPORT OF COMMITTEE ON PLACE OF NEXT CONVENTION, 1928

NO similar committee of our organization ever had so serious a task as that assigned your committee in an endeavor to decide upon a place for the World's Tenth Sunday School Convention, to be held in 1928.

We had before us practically six invitations:

Sydney, Australia; Rio de Janeiro, Sao Paulo, and Buenos Aires, South America; Prague, Czecho-Slovakia; and Los Angeles, California.

The intense desire of the representatives of each place made your committee wish we might have six conventions, and thus give one to each aspirant, though South America would have been satisfied to combine the three appeals in one.

After careful consideration your committee recommends:

(1) That an official communication be forwarded to the representatives of each of these places expressing the Association's gratitude for their very kind and enthusiastic invitation.

(2) That the Tenth World's Sunday School Association Convention, 1928, be held in the city of Los Angeles, California.

THERON GIBSON, *Chairman.*

The report was adopted. The World's Tenth Sunday School Convention will accordingly be held in Los Angeles in 1928.

XVIII. WORLD'S CONVENTION PILGRIMS

ONE of the delightful social features of the Convention Week was the luncheon and reunion of the World's Convention Pilgrims at the Grosvenor Restaurant, Tuesday afternoon, June 24th. "Pilgrims" from many lands were present, and a most enjoyable social hour was spent. Mr. George W. Penniman of Pittsburgh, Pennsylvania, presided. Grace was said by Dr. Samuel D. Price, Treasurer of the Association. On a roll call of those present it was found that five persons had attended six conventions, and ten had been present at five conventions. Mrs. W. G. Landes, Secretary, reported that of those present, 4 had attended the London Convention in 1889; 2 were in St. Louis in 1893; 10 were in London in 1898; 20 were in Jerusalem in 1904; 23 were in Rome in 1907; 58 were at Washington in 1910; 65 were at Zurich in 1913; 65 were in Tokyo in 1920.

There were a number of two-minute responses by those who had attended the several conventions. A tribute was paid to the memory of Marion Lawrance, late President of the Pilgrim's Association, and prayer was offered by Dr. J. M. McGaw, Cornell College, Mt. Vernon, Iowa.

Mr. George W. Penniman of Pittsburgh, Pennsylvania, was elected President, Mrs. W. G. Landes of New York, Secretary, and Dr. Samuel D. Price of Montclair, New Jersey, Treasurer.

The hour was brought to a close by prayer by Rev. D. Webster Kurtz, D.D., President of McPherson College, Kansas.

THE SUNDAY SCHOOL

AND THE

HEALING OF THE NATIONS

PART III

THE PROGRAMME BY DAYS

THE PROGRAMME BY DAYS

The General Theme of the Convention was "Jesus Christ for the Healing of the Nations."

The Convention Motto was: "That the world may know that thou hast sent me."—John XVII: 23.

Wednesday Evening, June 18

Opening Convention Session. Welcome Meeting. St. Andrew's Hall.

Chairman—The Right Hon. Lord Pentland, P.C., G.C.S.I.

7: 00 Praise, Psalm 100, No. 1.
7: 05 Scripture Reading and Prayer, Rev. Lauchlan Maclean Watt, D.D., the Cathedral, Glasgow.
7: 15 Chorus, "And the Glory of the Lord," *The Messiah* (*Handel*).
7: 20 Chairman's Address.
7: 35 Address, The Most Hon. The Marquis of Aberdeen and Temair, K.T.
7: 50 Chorus, "For Unto Us a Child is Born," *The Messiah* (*Handel*).
7: 55 Address, Sir Harold V. Mackintosh, Halifax.
8: 10 Response, Mr. Paul Sturtevant, New York.
8: 25 Praise, Hymn No. 51.
8: 30 Announcements.
8: 35 Chorus, "Lift Up Your Heads, O Ye Gates," *The Messiah* (*Handel*).
8: 40 Address, "The Uplifted Christ," Rev. P. D. Thomson, M.A., D.D., Kelvinside U. F. Church, Glasgow.
8: 55 Praise, Hymn No. 62.
9: 00 Benediction, The Very Rev. Prof. George Milligan, University of Glasgow.

Wednesday Evening, June 18

Opening Convention Session. Welcome Meeting. St. George's and St. Peter's U. F. Church, Elderslie Street.

Chairman—Rev. W. C. Poole, Ph.D., London.

7: 00 Praise, Psalm 100, No. 1.
7: 05 Scripture Reading and Prayer, Rev. R. Hill Thornton, M.A., Glasgow.
7: 15 Chairman's Address.
7: 30 Choir, "Thy Word Is a Lamp."
7: 35 Address, Mr. James Cunningham, J.P., Glasgow.
7: 50 Choir—Two Prayers, (a) "The Knight's Prayer," (b) "Father of All."

7: 55 Address, Sir George Croydon Marks, M.P., C.B.E., London.
8: 10 Response, Rev. H. C. Priest, Toronto.
8: 25 Praise, Hymn No. 51.
8: 30 Announcements.
8: 35 Address, "The Uplifted Christ," Rev. Archibald Chisholm, M.A., D.Litt., Langside Hill U. F. Church, Glasgow.
8: 55 Praise, Hymn No. 62.
9: 00 Benediction.

The Young Teachers' Choir of the Scottish National S. S. Union led the praise.

THURSDAY MORNING, JUNE 19

St. Andrew's Hall.

Chairman—The Right Rev. A. S. Inch, D.D., Moderator of the General Assembly of the United Free Church of Scotland.

10: 00 Praise, Psalm 23, No. 2.
10: 05 Scripture Reading and Prayer, Rev. Robert MacGowan, D.D., Pittsburgh.
10: 15 Convention Business, Rev. W. C. Poole, Ph.D., London.
10: 30 Address, "Christian Education, the Hope of Civilization," Rev. Robert M. Hopkins, St. Louis.
10: 55 Praise, Hymn No. 29.
11: 00 Glimpses of Our World Field—Burma, Rev. R. Halliday; Ceylon, Mr. J. Vincent Mendis; India, Rev. V. P. Mamman, B.A.
11: 30 Address, "The Place of Christian Education in World Evangelism," Rev. W. C. Poole, Ph.D., London.
11: 55 Praise, Hymn No. 57.
12: 00 Devotional Address, The Very Rev. Principal D. S. Cairns, D.D., Aberdeen.
12: 25 Praise, Hymn No. 55.
12: 30 Benediction.

THURSDAY EVENING, JUNE 19

The Fine Art Galleries, Kelvingrove Park.

7: 30 Civic Reception, By the Right Hon. the Lord Provost and the Corporation of Glasgow.

Addresses of Welcome were delivered by The Right Hon. the Lord Provost, in the name of the City; Rev. John White, D.D., Barony Parish Church, in the name of the Churches; Principal Sir Donald Macalister, Bart., LL.D., D.C.L., The University of Glasgow, in the name of Education.

Replies by Rev. Prof. Cleland, B. McAfee, Ph.D., LL.D., Chicago, Illinois; Colonel John A. Roxburgh, V.D., D.L., J.P., Chairman of the Convention Council; Mr. Kiyoshi Koidzumi, Japan.

FRIDAY MORNING, JUNE 20

St. Andrew's Hall.

Chairman—Rev. Robert M. Hopkins, St. Louis.

10: 00 Praise, Hymn No. 19.
10: 05 Scripture Reading and Prayer, Rev. Horton H. Williams, Australia.
10: 15 Convention Business:
(a) General Secretary's Report, W. G. Landes, C.E.D., New York.
10: 30 (b) Treasurer's Report, Mr. Paul Sturtevant, New York.
10: 35 (c) British Committee—Hon. Secretary's Report, Mr. Arthur Black, London.
10: 40 (d) British Committee—Hon. Treasurer's Report, Mr. James Cunningham, J.P., Glasgow.
10: 45 (e) Surplus Material and "Pass-it-on" Department, Rev. Samuel D. Price, D.D., New York.
10: 50 (f) Other Convention Business.
10: 55 Praise, Hymn No. 68.
11: 00 Glimpses of Our World Field—China, Rev. E. G. Tewksbury; Japan, Rev. Shoichi Imamura; Korea, Rev. H. Namkung; Philippines, Rev. A. L. Ryan.
11: 40 Address, "The Sunday School and Systematic Bible Study," Rev. W. Y. Fullerton, London.
12: 00 Praise, Hymn No. 58.
12: 05 Devotional Address, The Very Rev. Principal D. S. Cairns, D.D., Aberdeen.
12: 25 Praise, Hymn No. 55.
12: 30 Benediction.

FRIDAY EVENING, JUNE 20

St. Andrew's Hall.

Chairman—The Very Rev. Professor George Milligan, D.D., D.C.L., The University, Glasgow.

7: 00 Service of Praise, Rendered by the Junior Choir of 200 Voices.
7: 30 Praise, Paraphrase No. 2 (No. 13).
7: 35 Prayer, Rev. J. Williams Butcher, Liverpool.
7: 40 Chairman's Address.
7: 50 Glimpses of Our World Field—1. Algeria, Miss I. Lilias Trotter; 2. Egypt, Sheik Metry S. Dewairy; 3. Syria, Mr. George Ashkar; 4. South Africa, Dr. Charles Anderson, J. P.
8: 25 Praise, Hymn No. 35.
8: 30 Address, "The New World Situation," Mr. Basil Mathews, M.A., London.
8: 55 Praise, Hymn No. 34.
9: 00 Benediction.

SATURDAY MORNING, JUNE 21

St. Andrew's Hall.

Chairman—The Right Hon. Lord Polwarth, C.B.E., V.D., D.L., Chairman of the Scottish National Council of Juvenile Organisations.

10: 00 Praise, Hymn No. 20.
10: 05 Scripture Reading and Prayer, Rev. Canon W. J. Howell, M.A., Gourock.
10: 15 Chairman's Address.
Address, "The Training of Youth for Service."
10: 25 1. The Boys' Brigade, The Very Rev. Sir George Adam Smith, D.D., LL.D., Aberdeen.
10: 40 2. The Girls' Guildry, The Hon. Mrs. MacGilchrist, Aberdeen.
10: 50 3. The Boy Scouts, Lieut.-Gen. Sir Robert Baden Powell, Bt., K.C.B., G.C.V.O., London.
11: 05 4. The Girl Guides, Mrs. Houison Craufurd, Dunlop.
11: 15 5. The Boys' Life Brigade, Mr. D. L. Finnemore, Birmingham.
11: 25 6. The Girls' Life Brigade, Rev. Carey Bonner, London.
11: 35 7. Outdoor Recreation, Mr. Stuart S. Mallinson, D.S.O., M.C., London.
11: 55 Praise, Hymn No. 59.
12: 00 Devotional Address, The Very Rev. Principal D. S. Cairns, D.D., Aberdeen.
12: 25 Praise, Hymn No. 60.
12: 30 Benediction.

SATURDAY AFTERNOON, JUNE 21

St. Andrew's Hall.

Chairman—Sir A. Steven Bilsland, Bart., M.C.

2: 30 Concert—Glasgow Orpheus Choir—Conductor, Mr. Hugh S. Roberton.

The Glasgow Orpheus Choir, under the leadership of Mr. Hugh S. Roberton, has gained fame far beyond the confines of these shores as a concert-giving Choir of the first rank. A special feature is made of Scottish and other folk-songs, and their repertoire includes examples of the Madrigalian period, and of modern composers.

An annotated programme and book of words was presented to the audience. This, and the services of the Choir, were given gratuitously out of compliment to the Convention.

SATURDAY AFTERNOON, JUNE 21

The University Grounds.

4: 30 to 5: 30 Open-air Demonstration and Parade of the following organisations, under the Command of Mr. W. D. Scott, D.S.O., M.C.: The Boys' Brigade, The Girl Guides, The Boys' Life Brigade, The Girls' Guildry, The Girls' Life Brigade.

Between 4,000 and 5,000 Young People took part.

Following upon the display, the parade marched past the Lord Lieutenant of the city of Glasgow and the delegates.

SATURDAY EVENING, JUNE 21

St. Andrew's Hall.

Chairman—Colonel John A. Roxburgh, V.D., D.L., J.P., Glasgow.

7: 30 Chorus, "O Father whose Almighty Power," Judas Maccabeus (Handel); "We never will bow down," Judas Maccabeus (Handel); "Sing unto God," Judas Maccabeus (Handel).
8: 00 Praise, Hymn No. 36.
8: 05 Prayer, Rev. John MacGilchrist, D.D., Aberdeen.
8: 10 Chairman's Address.
8: 20 Address, "The Sunday School and World Prohibition," Rev. F. H. Otto Melle, Frankfort-on-Main, Germany.
8: 40 Praise, Hymn No. 42.
8: 45 Address, "The Sunday School and National Righteousness," Sir George Croydon Marks, M.P., C.B.E., London.
9: 10 Praise, Hymn No. 49.
9: 15 Benediction.

SUNDAY MORNING, JUNE 22

11: 00 Special services will be held in the churches. Pulpits will be occupied by visiting preachers and speakers.

See Glasgow Herald and the Evening Press for details and announcements.

SUNDAY AFTERNOON, JUNE 22

3: 00 Convention Service. St. Andrew's Hall.

Preacher—The Right Rev. Hensley Henson, D.D., Bishop of Durham.

Assisted by The Rev. Andrew Ritchie, M.A., Ex-President of the Scottish Congregational Union.

Principal Sir Donald Macalister, Bart., LL.D., D.C.L., The University, Glasgow.

Praise, Psalm No. 24. Second version (No. 3). Tune—St. George's Edinburgh.

Prayer.

Praise, "Te Deum" (Jackson), Hymn No. 72.

Scripture Reading, 1 Samuel iii. v. 1-9.

Following upon a brief statement by W. G. Landes, C.E.D., the delegates registered an Act of Remembrance for the following members of the Executive of the World's Sunday School Association who have passed away since the last Convention: Frank L. Brown, LL.D.; William Decker, W. J. Frank, Lord Kinnaird, Sir John Kirk, James W. Kinnear, Marion Lawrance, LL.D., Herr J. G. Lehmann, W. H. Stock-

ham, the Hon. John Wanamaker, George W. Watts, F. A. Wells, the Rev. Henry C. Woodruff, and Dr. Frank Woodbury.

Praise, Hymn No. 33.
Prayer.
Scripture Reading, Matthew vii. v. 13-28.
Praise, Hymn No. 73.
Sermon.
Prayer.
Praise, Hymn No. 65.
Benediction.

MONDAY MORNING, JUNE 23

St. Andrew's Hall.

Chairman—The Right Hon. Thomas R. Ferens, P.C., Hull.

10: 00 Praise, Psalm No. 121 (No. 6).
10: 05 Scripture Reading and Prayer, Rev. James I. Vance, D.D., Nashville, Tennessee.
10: 15 Chairman's Address, "The Youth of the World at Our Doors."
10: 25 Address, "Christian Education—A World Task," W. C. Pearce, L.H.D., New York.
10: 45 Praise, Hymn No. 49.
10: 50 "The Next Quadrennium—Its Claims," Dr. W. G. Landes and Mr. James Kelly.
11: 55 Praise, Hymn No. 7.
12: 00 Benediction.

MONDAY AFTERNOON AND EVENING, JUNE 23

Official Convention Excursion, by Special Trains, leaving Central Station, Glasgow, at 1: 30 P. M., for Gourock, thence by four Special Steamers, sailing down the Firth of Clyde and through the Kyles of Bute.

TUESDAY MORNING, JUNE 24

Hengler's Circus.

Chairman—Mr. Herbert Dearsley, Auckland, New Zealand.

10: 00 Praise, Psalm No. 103, v. 1-5 (No. 12).
10: 05 Scripture Reading and Prayer, Rev. Professor Robert Morton, D.D., Glasgow.
10: 15 Chairman's Address.
10: 25 Convention Business.
10: 30 Address, "The Sunday School and the Reformation in Eastern Europe," Rev. Josef Soucek, D.D., Prague.
10: 50 Praise, Hymn No. 40.
10: 55 Glimpses of Our World Field—Australia, Rev. Horton H. Williams; Austria, Mr. H. Bargmann; Hungary, Mr. John Victor; New Zealand, Rev. L. B. Busfield.
11: 30 Address, "The Sunday School's Relation to the Home," Rev. Cleland B. McAfee, D.D., LL.D., Chicago.
11: 55 Praise, Hymn No. 69.

12: 00 Devotional Address, Very Rev. Adam Philips, D.D., Invergowrie, Ex-Moderator of the General Assembly of the United Free Church of Scotland.
12: 25 Praise, Hymn No. 66.
12: 30 Benediction.

TUESDAY EVENING, JUNE 24

St. Andrew's Hall.

Chairman—The Most Hon. the Marquis of Aberdeen and Temair, K.T.

7: 00 Chorus, "Blessed are the Men," Elijah (Mendelssohn); "Be not afraid," Elijah (Mendelssohn); "He that shall endure to the end," Elijah (Mendelssohn).
7: 25 Praise, Hymn No. 11.
7: 30 Prayer, Rev. Josef Soucek, D.D., Prague.
7: 35 Chairman's Address.
7: 45 Address, "The Sunday School and World Peace," The Right Hon. Viscount Cecil of Chelwood.
8: 25 Praise, Hymn No. 52.
8: 30 Address, "The Christian Churches and World Peace," The Very Rev. E. A. Burroughs, D.D., Dean of Bristol.
8: 55 Praise, Hymn No. 51.
9: 00 Benediction.

WEDNESDAY MORNING, JUNE 25

St. Andrew's Hall.

Chairman—The Lady Frances Balfour, LL.D.

10: 00 Praise, Psalm No. 96, v. 1-7 (No. 8).
10: 05 Scripture Reading and Prayer, Rev. Charles P. Wiles, D.D., Philadelphia.
10: 15 Convention Business.
10: 25 Chairman's Address.
10: 35 Address, "Training for Future Leadership"—1. Great Britain, Miss Emily Huntley; 2. North America, Rev. C. A. Myers, M.A.; 3. The Orient, Mr. E. A. Annett.
11: 15 Report of Young People's Division Findings Committee, Rev. W. E. Raffety, Ph.D., D.D., Chicago.
11: 20 Praise, Hymn No. 39.
11: 25 Glimpses of Our World Field—France, Pastor Jean Laroche; Spain, Don Frederico Larranaga; Portugal, Mr. Herbert W. Cassels; Holland, Rev. G. P. Marang, D.D.
Praise, Hymn No. 70.
12: 00 Devotional Address, Very Rev. Adam Philips, D.D., Invergowrie, Ex-Moderator of the General Assembly of the Presbyterian Church of Wales.
12: 25 Praise, Hymn No. 74.
12: 30 Benediction.

WEDNESDAY EVENING, JUNE 25

St. Andrew's Hall.

Chairman—Mr. James Cunningham, J.P., Glasgow.

7: 00 Chorus, "The Heav'ns are telling," Haydn; "He watching over Israel," Mendelssohn; "How lovely are the Messengers," Mendelssohn.
7: 30 Praise, Psalm No. 98 (No. 9).
7: 35 Prayer, Rev. J. M'Neil Frazer, B.D.
7: 40 Chairman's Address.
7: 50 Report of Children's Division Findings Committee, Mrs. Maud Junkin Baldwin, Malden, Massachusetts.
7: 55 Glimpses of Our World Field—Denmark, Rev. Enrique With, D.D.; Germany, Rev. R. Kuecklich; Norway, Right Rev. Bishop Johan Lunde; Sweden, Rev. K. A. Jansson, D.D.
8: 15 Address, "Winning the World Through Childhood," Rev. D. W. Kurtz, D.D., Kansas.
8: 35 Praise, Hymn No. 31.
8: 40 Address, "The Sunday School and the World Call," Rev. James I. Vance, D.D., Nashville, Tennessee.
8: 55 Praise, Hymn No. 30.
9: 00 Benediction.

THURSDAY MORNING, JUNE 26

St. Andrew's Hall.

Chairman—The Right Rev. E. T. S. Reid, D.D., Bishop of Glasgow and Galloway.

10: 00 Praise, Psalm 68, v. 18-20 (No. 5).
10: 05 Scripture Reading and Prayer, Rev. T. H. Sheriff, India.
10: 15 Convention Business—Report of Adult Division Findings Committee, Rev. E. W. Halpenny, Charleston, W. Va.
10: 30 Address, "Educating in Christian Stewardship," Rev. Theodore Mayer, St. Louis.
10: 50 Praise, Hymn No. 28.
10: 55 Glimpses of Our World Field—Argentina, Rev. Otto Liebner; Brazil, Rev. Herbert S. Harris; Italy, Professor E. Filippini; Finland, Rev. Fritz Larson.
11: 35 Address, "Reverence for the Lord's Day," Rev. L. B. Busfield, New Zealand.
11: 55 Praise, Hymn No. 38.
12: 00 Devotional Address, Very Rev. Adam Philips, D.D., Invergowrie, Ex-Moderator of the General Assembly of the Presbyterian Church of Wales.
12: 25 Praise, Hymn No. 27.
12: 30 Benediction.

THURSDAY AFTERNOON, JUNE 26

St. Andrew's Hall.

Chairman—Rev. Carey Bonner, London.

Theme—The Educational Content of Lesson Courses.

2:30 Praise, Hymn No. 45.
2:35 Prayer, Rev. John T. Faris, D.D., Philadelphia.
2:40 Convention Business: Election of New Officers.
3:00 Address, "Recent Experiences in Lesson-Making in Great Britain," Rev. Principal A. E. Garvie, M.A., D.D., London.
3:20 Address, "Recent Experiences in Lesson-Making in North America," Professor Luther A. Weigle, Yale University, New Haven, Connecticut.
3:40 Praise, Hymn No. 29.
3:45 Address, "The Problem of Lessons on the Foreign Field," Professor Erasmo Braga, Brazil.
4:05 Address, "Meeting the Problem of Lessons on the Mission Field," Mr. E. A. Annett, India.
4:25 Praise, Hymn No. 55.
4:30 Benediction.

THURSDAY EVENING, JUNE 26

Closing Convention Session—St. Andrew's Hall.

Chairman—The Lady Frances Kinnaird.

7:00 Chorus, "Surely He hath borne our griefs," The Messiah (Handel); "And with His stripes we are healed," The Messiah (Handel); "All we like sheep," The Messiah (Handel); "Worthy is the Lamb," The Messiah (Handel).
7:30 Praise, Paraphrase No. 2 (No. 13).
7:35 Prayer, Rev. J. A. C. Murray, B.D.
7:40 Chairman's Address.
7:50 Convention Business.
8:00 Praise, Hymn No. 75.
8:05 Address, "The All-Sufficient Christ," Rev. Floyd W. Tomkins, LL.D., Philadelphia.
8:25 Praise, Hymn No. 71.
8:30 Address and Dedication Service, "The Lordship of Christ," Rev. F. B. Meyer, D.D., London.
8:45 Prayer.
8:50 "Hallelujah Chorus."
9:00 Benediction.

WORKERS' CONFERENCES

Simultaneous Departmental Conferences were held on three afternoons. The crowded conference for Children's Division Workers was conducted by Mrs. Maud Junkin Baldwin, of Malden, Massachusetts. Rev. W. E. Raffety, Ph.D., D.D., of Chicago, was in charge of the Young People's Division Conference, which drew so many of the delegates that all could

not be accommodated. Rev. E. W. Halpenny of Charleston, West Virginia, directed the Conference on the Work of the Adult Division. Mr. George W. Penniman of Pittsburgh, Pennsylvania, was the leader of the Administrative Division Conference.

On Friday afternoon the Children's Division Conference divided into two groups. Rev. Arthur Hallack, M.A., of London, was Chairman of the Primary Department Conference on this occasion, while Rev. E. W. Sara, M.A., of London, was Chairman of the Junior Department Conference.

Rev. Hugh Elder, M.A., of Edinburgh, was Chairman of Friday afternoon's Young People's Conference. Mr. J. N. Haymaker, of Kansas, presided at the Adult Division Conference at the same time, and Rev. H. C. Priest, of Toronto, guided the Administrative Division.

Mrs. Mary S. Dickie, of Louisville, Kentucky, was Chairman of the Children's Division Conference on Tuesday afternoon. Rev. A. J. G. Seaton, M.A., of London, was Chairman of the Young People's Conference; Mr. Frank E. Parkhurst, of Wilkes-Barre, Pennsylvania, was Chairman of the Administrative Division Conference.

An Intermediate Department Conference held on Tuesday afternoon, had Rev. A. S. Kydd, M.A., of Edinburgh, for its Chairman.

THURSDAY AFTERNOON, JUNE 19

Departmental Conferences. Four Simultaneous Sessions.

I. Children's Division.

St. Andrew's (Berkeley) Hall.

Chairman—Mrs. Maud Junkin Baldwin, Malden, Massachusetts.

2:30 Praise, Hymn No. 21.
2:35 Prayer, Rev. P. N. Buchan, Ayr.
2:40 Appointment of a Findings Committee.
2:45 Address, "Childhood: The World's Hope and Opportunity." For Asia, Mrs. E. A. Annett; for Africa, Miss Nellie A. Reed; for Australia, Miss Matilda H. Goyen; for North America, Mrs. Mary Foster Bryner; for South America, Rev. Herbert S. Harris.
3:30 Address, "Christian Education for the World's Children," Miss Harriet Edna Beard, Boston.
3:50 Praise, Hymn No. 52.
3:55 Address, "Training for Teachers and Parents," Rev. C. W. Screech, Secretary for the English Baptist S. S. Union, Wales.
4:25 Praise, Hymn No. 24.
4:30 Benediction.

II. Young People's Division.

St. George's and St. Peter's U. F. Church, Elderslie Street.

Chairman—Rev. W. E. Raffety, Ph.D., D.D., Chicago.

Theme—"Knowing the World's Young People"

2:30 Praise, Hymn No. 23.
2:35 Prayer, Rev. Samuel G. Neil, D.D., Philadelphia.

2:40 Appointment of a Findings Committee.
2:45 Address, "The Physical Life of Young People," Mr. Philip E. Howard, Philadelphia.
3:00 Address, "The Emotional Life of Young People," Mr. George Hamilton Archibald, Birmingham.
3:15 Praise, Hymn No. 47. Prayer for Young People in the Homes of the World.
3:25 Address, "The Social Life of Young People," Mr. A. E. Clarkson, Adelaide.
3:40 Address, "The Religious Life of Young People," Rev. Horton H. Williams, Melbourne.
3:55 Praise, Hymn No. 37. Prayer for Young People in the Churches of Every Land.
4:05 Address, "The World's Youth: a Challenge to the World," Rev. Cleland B. MacAfee, D.D., Chicago.
4:25 Praise, Hymn No. 55.
4:30 Benediction.

III. Adult Division.

Kent Road U. F. Church.

Chairman—Rev. E. W. Halpenny, Charleston, W. Va.

2:30 Praise, Hymn No. 29.
2:35 Prayer, Rev. John Kyle, B.A., Belfast.
2:40 Appointment of a Findings Committee.
2:55 Address, "The Adult School Movement in Great Britain," Mr. F. J. Gillman, York, England.
3:10 Address, "Sunday-School Work Amongst Adults," in (a) Europe Rev. A. Novotny; (b) Asia, Rev. A. L. Ryan; (c) Africa, Sheik Metry S. Dewairy; (d) America, Rev. Charles W. Brewbaker, Ph.D.
4:25 Praise, Hymn No. 24.
4:30 Benediction.

IV. Administrative Division Conference.

St. Matthew's U. F. Church, Bath Street.

Chairman—Rev. A. J. G. Seaton, London, England.

2:30 Praise, Hymn No. 37.
2:35 Prayer, Rev. J. T. Allan, M.A., Dumbarton.
2:40 Appointment of a Findings Committee.
2:45 Address, "Training Schools: How Conducted," in Japan, Mr. Horace E. Coleman; in the Philippines, Rev. A. L. Ryan; in Korea, Rev. H. Namkung.
3:25 Address, "The Training Class in the Local School," Rev. C. A. Oliver, York, Pennsylvania.
3:40 Address, "The Community Training Class," Mr. A. T. Arnold, Columbus, Ohio.
3:55 Conference, conducted by Rev. W. G. Boomhower, Cobleskill, New York.

4:25 Praise, Hymn No. 24.
4:30 Benediction.

FRIDAY AFTERNOON, JUNE 20

Departmental Conferences. Five Simultaneous Sessions.

I. Primary Department Conference.

St. Andrew's (Berkeley) Hall.

Chairman—Rev. Arthur Hallack, M.A., London.

2:30 Praise, Psalm No. 23 (No. 2).
Prayer.
2:45 Address, "Nurturing the Child," Miss Emily Huntley, Sunderland.
3:05 Primary Service, Miss Jessy S. Calderwood.
4:00 Discussion led by Miss M. B. Brechin, J.P.
4:25 Praise, Hymn No. 55.
4:30 Benediction.

II. Junior Department Conference.

Blythswood U. F. Church Hall (Large), Bath Street.

Chairman—Rev. E. W. Sara, M.A., London.

2:30 Praise, Psalm No. 23 (No. 2).
2:40 Prayer.
2:45 Address, "Training in Worship," Rev. George S. Stewart, M.A., Edinburgh.
3:05 Junior Service, Miss M. H. Cunningham, M.A.
4:00 Discussion led by Miss M. J. Chalmers, M.A.
4:25 Praise, Hymn No. 55.
4:30 Benediction.

III. Young People's Division Conference.

St. George's and St. Peter's U. F. Church, Elderslie Street.

Chairman—Rev. Hugh Elder, M.A., Edinburgh.

Theme—Teaching the World's Young People (ages 12-23).

2:30 Praise, Psalm No. 23 (No. 2).
2:35 Prayer, Rev. Samuel G. Neil, D.D., Philadelphia.
2:40 Address, "What Is Teaching?" Professor L. A. Weigle, New Haven, Conn.
2:55 Address, "Who Should Teach Young People?" Rev. K. O. Kornelius, Christiania.
3:10 Praise, Hymn No. 31. Prayer.
3:15 Address, Best Bible Courses for Boys and Girls (ages 12-17), Rev. E. G. Tewksbury, China.
3:30 Address, Best Bible Courses for Young Men and Women (ages 18-25), Rev. Manson Doyle, B.A., Canada.
3:45 Address, Best Methods of Teaching Young People. An open Conference conducted by the Rev. W. E. Raffety, D.D., Philadelphia.

4: 00 Praise, Hymn No. 44. Prayer for the Makers of Lesson Courses.
4: 05 Address, "The World's Christ—The Teacher of All Teachers," Rev. Carey Bonner, London.
4: 25 Praise, Hymn No. 55.
4: 30 Benediction.

IV. Adult Division Conference.

Kent Road U. F. Church.

Chairman—Mr. J. N. Haymaker, Kansas.

2: 30 Praise, Psalm No. 23 (No. 2).
Prayer.
2: 45 Address, "Principles and Aims of Work With Adults," Rev. Charles P. Wiles, D.D., Philadelphia.
3: 10 Organised for Service—(a) In the Church, Mr. D. W. Sims; (b) In the Community, Rev. Moses Breeze, D.D.; (c) In the World, W. C. Pearce, L.H.D.
4: 00 Discussion.
4: 25 Praise, Hymn No. 55.
4: 30 Benediction.

V. Administrative Division Conference.

St. Matthew's U. F. Church, Bath Street.

Chairman—Rev. H. C. Priest, Toronto.

2: 30 Praise, Psalm No. 23 (No. 2).
Prayer, Rev. L. B. Busfield, Auckland, New Zealand.
2: 45 Address, "Schools for the Unreached: How Organised and Conducted." Discussion opened by Rev. George H. Scherer, Syria.
3: 25 Address, "The Workers' Conference," Rev. W. A. Logan, Pittsburgh.
3: 40 Address, "Sunday-School Administration"—in Scandinavia, Rev. J. A. Ohrn; in France, Pastor Jean Laroche; in French Switzerland, Rev. Henri Mottu; in German Switzerland, Professor Arnold J. Ruegg.
4: 15 Discussion.
4: 25 Praise, Hymn No. 55.
4: 30 Benediction.

2: 30. Algerian Mission Band Conference.

Kent Road U. F. Church Hall.

Chairman—Mrs. J. A. Walker.

Speakers—Mrs. Ada S. Sherwood, America; Miss I. Lilias Trotter, Algeria; Miss E. K. M. Ridley, Algeria; Miss Millicent H. Roche, Algeria.

TUESDAY AFTERNOON, JUNE 24

Departmental Conferences. Five Simultaneous Sessions.

I. Children's Division.

St. Andrew's (Berkeley) Hall.

Chairman—Mrs. Mary S. Dickie, Louisville.

2:30 Praise, Hymn No. 22.
2:35 Prayer, Miss Susie Juden, New Orleans.
2:40 Address, "Movement for Week-Day and Vacation Schools," Miss Meme Brockway, Philadelphia.
3:05 Discussion.
3:15 Address, "The Recreation of the World's Children," Mrs. Horace E. Coleman, Tokyo.
3:40 Discussion.
3:50 Address: "Children's Week: A Movement for Creating Public Sentiment in Favour of Religious Education of the World's Children," Mrs. H. R. Shaw, Denver.
4:10 Discussion.
4:25 Praise, Hymn No. 55.
4:30 Benediction.

II. Young People's Division.

St. George's and St. Peter's U. F. Church, Elderslie Street.

Chairman—Rev. A. J. G. Seaton, M.A., London.

Theme—Working with the World's Young People.

2:30 Praise, Hymn No. 39.
2:35 Prayer, Rev. Samuel G. Neil, D.D., Philadelphia.
2:40 Meeting the Needs of Youth the World Around. Discussion opened by Rev. Herbert S. Harris, Brazil.
3:05 Praise, Hymn No. 64.
3:10 Prayer.
3:15 Organising Young People—1. Young People Organised for "Group Efficiency," Mr. Hermon Eldredge, Dayton, O.; 2. Young People Organised for "Community Service," Mr. Horace E. Coleman, Tokyo.
3:45 Address, "The Fourfold Life—Programme of Leadership Training," Rev. P. C. Jones, Cleveland.
4:05 Praise, Hymn No. 34.
Prayer.
4:10 Address, "Loyalty to Christ—The World's Great Leader," Rev. W. E. Jordan, Philadelphia.
4:25 Praise, Hymn No. 55.
4:30 Benediction.

III. Adult Division Conference.

Kent Road U. F. Church.

Chairman—Rev. E. W. Halpenny, Charleston, W. Va.

2:30 Praise, Hymn No. 39.
Prayer, Rev. R. M. Knox, Edinburgh.

2:45 Address, "Adult Responsibility," Mr. John L. Paton, M.A., Manchester Grammar School.
3:10 Report of Findings Committee.
3:20 Open Discussion.
3:55 Praise, Hymn No. 55.
4:00 Benediction.

IV. Administrative Division Conference.

St. Matthew's U. F. Church, Bath Street.

Chairman—Mr. Frank E. Parkhurst, Wilkes-Barre, Pennsylvania.

2:30 Praise, Hymn No. 46. Prayer, Rev. L. Glenn Lewis, Ph.D., Chicago.
2:45 Address, "The Daily Vacation Bible School," Mr. Hugh R. Monro, New York.
3:05 Address, "The Week-Day Period of Christian Education," Rev. H. H. Meyer, D.D., New York.
3:30 Address, "The Mission Study Class," Mrs. Lucy Wilson, Toledo, Ohio.
3:50 Open Conference.
4:25 Praise, Hymn No. 55.
4:30 Benediction.

V. Intermediate Department Conference.

Blythswood U. F. Church Hall, Bath Street.

Chairman—Rev. A. S. Kydd, M.A., Edinburgh.

2:30 Praise, Hymn No. 73.
Prayer.
2:45 Address, "Early Adolescence," Rev. W. Hume Campbell, M.A., London.
3:05 Address, "Adolescent Missionary Education," Miss Kathleen Denham, London.
3:25 Praise, Hymn No. 35.
3:30 Intermediate Service, Mr. Ernest H. Hayes, London.
4:25 Praise, Hymn No. 55.
4:30 Benediction.

THE SUNDAY SCHOOL

AND THE

HEALING OF THE NATIONS

PART IV

THE CONVENTION ADDRESSES

THE OPENING ADDRESS OF THE CONVENTION

THE UPLIFTED CHRIST

By Rev. P. D. Thompson, M.A., D.D., Glasgow

Who is able to speak with sufficiency on a subject so moving and august? And yet no subject is so appropriate, and even so inevitable, with which to inaugurate the proceedings of a great Christian Convention such as this. It is fitting that it should be set thus in the very forefront, to indicate at once the auspices under which the Convention is met, the faith in which it seeks to address itself to one of the greatest Christian tasks of our time, and the power by which it confidently believes that this and every other task for the Kingdom of God which confronts our generation can be triumphantly accomplished. A Convention which meets under the sign of "The Uplifted Christ," and which carries through its labours in the faith and in the spirit which that Divine uplifting inspires, is justified in claiming as its own the vision of the Roman Emperor and the promise with which it was accompanied: "In this sign thou shalt prevail."

The most immediate and impressive testimony which can be cited at the moment to the power of "The Uplifted Christ" is to be found in this great gathering itself. Here is the most recent fulfilment of His own words, "I, if I be lifted up, will draw all men unto me." From the ends of the earth and from almost every nation under heaven men and women have come in their thousands, moved by the same divine impulse, drawn by the same divine attraction, intent on the same divine purpose. It is not alone their common devotion to children that has drawn them hither, nor their common desire to impart to the children of all lands the knowledge and love of Jesus, deep though that devotion is and dominant that holy desire. There had been no such devotion in their hearts, and no such desire had brought them over land and sea to take counsel together, even for the children's sake, had they not first experienced in their own souls the drawing power of "The Uplifted Christ."

They are constrained to come together by that blessed compulsion alone; and the sole object they have in view is so to uplift Christ in like manner in the hearts of the world's children that He shall be uplifted also in the world's life.

There are two senses in which Christ has been uplifted, and two corresponding senses in which He has still to be uplifted among men. His

first uplifting is and must ever be upon the Cross. It was this that He Himself had in view when He spoke of His being lifted up in such fashion as to draw all men unto Him. "This he said," wrote the Evangelist, "signifying what death he should die." That uplifting of the Saviour on the Cross is the mightiest exhibition of divine power that the world has ever seen or known, for it is the most glorious manifestation of divine love that has ever wrought miracles of grace in the souls of men.

Love is incomparably the greatest power in the world. The earth hath not its fellow. Neither eloquence, nor knowledge, nor faith, nor philanthropy, no, nor martyrdom itself, as the Apostle sings in his great Hymn of Love, can compare with it; and still less can wealth or rank or personal mastery or worldly pomp and power, on which men commonly rely to carry out their ends. Love is the King and Conqueror of them all; and "herein is love, not that we loved God but that he loved us and gave his Son to be the propitiation for our sins." Herein is Love, Love "*de profundis*," Love "*in excelsis*," the very Love of God in travail upon the Cross for the Salvation of sinful men.

I shall never forget the intensity, the quiet restrained passion, with which the late Principal Denney, that prince of expositors and profoundest of theologians who, more than any other, has interpreted the death of Christ to our generation, said this in the hearing of some of us: "There is only one thing I envy a Roman Catholic priest, and that is the right he has to take a Crucifix with him into the pulpit, and hold it up before the congregation and say, 'God loves you like that.'" Yes, but thank God we can do that even without the aid of the Crucifix. "The Uplifted Christ" makes His own impression and His own appeal; and our sole duty, as it is our sure victory, is so to present Him on the Cross alike to sinful men and women and to innocent children, and to say, "That is how God loves you."

Our sole duty? Nay, we have another. It is our duty to uplift Him so, not in heart and in word only, but in deed and in life. The one gospel which the world needs to-day and for which the world is dying, the one remedy for all its troubles, the one cure for all its ills, is the gospel of reconciliation by self-sacrifice; but it is a gospel that must be practised as well as preached. The Crucified Christ must be uplifted in our lives. That is to say, we are called upon to manifest to the world, in our daily walk and conversation and character, and in all our dealings with our fellow men, the same spirit of love and self-sacrifice which He exhibited upon the Cross. We are to show the world by living example what love means, what self-sacrifice can do.

Here is the one power by which men can be reconciled to God. Here is the one power by which they can be reconciled to each other. Here therefore is the golden secret for ending war, for promoting international friendship and peace, for settling industrial strife, for allaying

all selfish rivalries and animosities, and for creating that social order in which God's will shall be done in earth even as it is in heaven. Reconciliation by love and self-sacrifice—there is no other way. And who is to show the world this way unless Christ's people blaze the trail, unless their deeds are lustred by the spirit of the Cross, unless their lives are shining witnesses to the redeeming and reconciling power of "The Uplifted Christ."

The second sense in which Christ has been uplifted is upon the Throne. "Him hath God exalted to be a Prince and a Saviour." "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow,... And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Self-sacrificing love is the passport to universal sovereignty. The Cross is the title to the Throne of the Universe. Christ is uplifted. Jesus reigns.

This may seem a daring claim to make in face of sixty generations of history, wherein sin and selfishness have wrought endless havoc in human life, and "man's inhumanity to man" has made "countless thousands mourn"; a daring claim to make even in face of the state of the world to-day. Has Christ really been enthroned these two millenniums? If so, why has war continued, and the progress of Christian civilization been marked with tears and blood? Why have social wrongs and miseries persisted, and why are they persisting still, inflicting cruel injury and outrage upon the bodies and souls of millions for whom Jesus died? Why does moral evil flaunt itself in a thousand alluring and repulsive forms, exalting itself against God, asserting its dominion in the common life of men? Why does disease still breed and fester, breaking out in ever fresh and frightful forms, filling the world with pain and suffering, and taking its daily toll of strong and useful lives? And why, in face of all that, is the Church of Christ divided, His people standing aloof from each other in cold suspicion or in deadly strife, while their common Christian task remains undischarged, the forces of evil run riot on every hand, and half the world that Jesus died to save has hardly so much as heard His saving name? How can these things have been, how can they be to-day, with Jesus on the throne?

Nevertheless, in spite of all such age-long denials and refutations of His effective sovereignty, the testimony of the Christian centuries is unmistakable. Their history is unintelligible, the conflict of forces which has gone to make that history is meaningless, the great world movement itself, together with the mighty urge at the heart of it and the purpose which it has increasingly revealed, is inexplicable, save on the assumption that it has all been dominated and directed in the last issue by Christ uplifted and enthroned; by the hoary evils which during those centuries have been overthrown and put under foot for ever; by the conversion of the ancient pagan world and of rude peoples and

savage tribes to the Christian Faith; by the emergence of a Christian civilization out of the welter and chaos of political anarchy and unmitigated barbarism—a civilization which, in spite of its defects and failures, is incomparably the noblest which the world has ever seen; by the steady enlightenment of men's minds; by the sweeping victories of righteousness; by the progressive enlargement of human freedom, and by the increasing purpose of grace which even the setbacks and defeats of the great onward movement have revealed, all clearly marked by the manifest Spirit of Jesus and all making unmistakably for the consummation of the Kingdom of God. The history of the Christian era bears incontestable witness to the ceaseless and effective sovereignty of Jesus Christ. Without question He has been upon the throne, the whole world is coming increasingly under His sway, and even now the government is upon His shoulder, "and he hath on his garment and on his thigh a name written, King of Kings and Lord of Lords."

Yes, Christ is indeed uplifted and enthroned; but, once more, He needs still to be uplifted and enthroned as He has not yet been in the lives of His people and in the secular life of the world.

In the lives of His people to begin with. Until He is enthroned there, in vain shall we look for His practical and effective sovereignty over the whole domain of human life. That is why, and that alone is why, His Kingdom has come so slowly in the earth. That is why, and that alone is why, His dominion has not already extended from sea to sea. How can He govern the nations upon earth, how can He establish His sovereignty over every province of human life, unless He is first uplifted, beyond all question or challenge, in the hearts and lives of His own?

Ah, but even so, the world is beginning to realize its desperate need of the sovereignty of Christ, if it is to be delivered from the grievous troubles and miseries with which it is struggling, and struggling to so little purpose and with so little result. It is beginning to discover that the one cure for its ills, the one hope of its salvation, lies in accepting and acknowledging Christ as its King. Just before the War broke out ten years ago, one of our preachers was coming home from America. On board ship he had a conversation with a fellow-passenger over the state of the world as it was then. To his surprise this man, who was an American born and bred, a lover of the great Republic of the West, gave utterance to the sentiment that what the world then needed was a King. And then he added slowly: "And the only possible King is Jesus Christ."

The world itself is making that discovery to-day, and with even greater reason. What an opportunity, then, for His people to proclaim Him as King, and to do so in the most convincing of all possible ways, by making His sovereignty effective in their own lives! And what a challenge to them so to uplift Him, so to enthrone Him, in the hearts of

the world's children that there shall rise up a generation of men and women in a few short years who shall set up His standard in every province of human life! That is the opportunity and that the challenge to which this Convention is the response. Other Conventions may fail, or fail for the moment, of the ends they have in view; but for a Convention which meets under the sign of "The Uplifted Christ," a world-wide victory is sure at last. Jesus does reign. "His the sceptre, His the throne." There is none to dispute with Him ultimately the sovereignty of the Universe. It remains for us to crown Him, King of Kings and Lord of Lords, over our own imperfect lives, over our little rebellious world.

THE CONVENTION SERMON

SUNDAY SCHOOLS IN MODERN CHRISTENDOM

By HERBERT HENSLEY HENSON, D.D., Lord Bishop of Durham

Text: "This is the end of the matter; all hath been heard: Fear God, and keep his commandments; for this is the whole duty of man."—Ecclesiastes xii: 13.

Christ's Religion is distinguished by its regard for children. Partly this was an inheritance from Judaism which was, and is, honourably marked by the purity of its family life. The Rabbis attached great spiritual importance to childhood. The Shechinah, or Divine Presence, they taught, is with the young. A striking passage is quoted from the Rabbinic literature which may well be in our minds to-day. Two Rabbis were sent to visit the towns of Palestine in order to see that local affairs were well ordered:

Once they went to a place and asked to see its Guardians. They were confronted with the chiefs of the Soldiery. "These," said the Rabbis, "are not the Guardians of the town, they are its destroyers." "Who, then, are the true Guardians?" "The teachers of the children." The nations asked, "Can we prevail against Israel?" The answer was given, "Not if you hear the voices of the children babbling over their books in the Synagogues."[1]

Partly, Christian regard for children was the inevitable result of the Teaching and Example of Jesus. When will the disciple ever be able to read unmoved the evangelist's account of the divine Lord face to face with little children? When will the echoes of His indignation at those disciples who would have driven the babes from Him have died away in Christendom? Historically the practice of the Church in baptizing infants grows out of His words, "Suffer the little children to

[1] *Studies in Pharisaism and the Gospels*, by I. Abrahams, 1st Series, p. 119.

come unto me, and forbid them not: for of such is the kingdom of God." We gain a genuine insight into our Lord's personality when we read of His rebuking the ambition of His apostles by the help of a child. St. Luke tells us that He set the child by His side. Memorable spectacle! The two teachers side by side in face of the Church—the Incarnate Son of God and a little child. And sitting thus the Lord interpreted childhood, and told the secret of its spiritual supremacy: "Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same is great."

Partly, this exaltation of childhood by the Church was legitimate, and indeed unavoidable, inference from the method of God's self-revelation in Christ. St. Irenæus wrote:

He came through every age, with infants becoming an infant, hallowing infants; among little children a little child, hallowing those of that very age, at the same time making Himself to them an example of dutifulness, and righteousness, and subjection: among young men a young man, becoming an example to young men and hallowing them to the Lord. So also an elder among elders, that He might be a perfect Teacher in all things."[2]

It is a melancholy reflection that while thus Christianity has exalted childhood, and beyond every other religion recognized its spiritual greatness, modern Christendom has been the scene of a more complete degradation of childhood than, perhaps, has disclosed itself in non-Christian communities. In this strange and humiliating fact lies the origin of Sunday Schools, of which the present extension and importance are attested by this great Convention.

Sunday Schools came into existence as an attempt to counteract the ill conditions under which children are brought by modern industrialism. Robert Raikes (1735-1811) was first led to concern himself with the state of children by what he saw of the juvenile prisoners in Gloucester gaol. As a practical man of business he saw that "prevention is better than cure," and essayed to stop the drift of childhood into crime at its source. He found that similar thoughts were stirring in other minds. A dissenter, William King, had set up a school in Dursley, and a clergyman, Thomas Stock, had started a Sunday School at Ashbury. When, in July, 1780, Raikes opened his first school in his own parish of S. Mary-le-Crypt, Gloucester, he had inaugurated a movement which was destined to grow quickly. It accorded with the humaneness and zeal for education which characterised the time, and inspired so many reforming movements. On July 18, 1784, John Wesley noted in his Journal the surprising spread of Sunday Schools:

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[2]Hort, *Ante-Nicene Fathers*, p. 72.

I find these schools springing up wherever I go. Perhaps God may have a deeper end therein than men are aware of. Who knows but some of these schools may become nurseries for Christians?

Could that great and apostolic man have been in this hall to-day, how he would have blessed God for the mighty outcome of the work which he hailed with hope in its small beginnings! It is pleasant to remember that my predecessor, Bishop Shute Barrington, was one of those who supported Robert Raikes's efforts, and was accustomed himself to teach a large class of boys in the great chapel which is the glory of Auckland Castle.

In 1780 the industrial movement was but in its early stages: we are witnessing its portentous maturity. And this brings me to the first of the seven propositions which I desire to submit to you, and very briefly to maintain. I submit, then, first of all,

I. The Increasing Urbanisation of Modern Life Bears Hardly On Childhood.

The abominable mishandling of children which preceded the Factory Acts has generally ceased, and is everywhere condemned. It is seen to be as unsound in economics as in morals, since it makes for inefficiency in work as well as for corruption of character. If Lord Shaftesbury were living now, and still pursuing the old quest, he would be embarrassed rather by his supporters than by his opponents. In any case he would be "pushing an open door." We cannot doubt that the reforming process which has secured such great results will continue until all that humane legislation, enforced by a sensitively vigilant public opinion even more effectually than by statutory penalties, can do has been done, and industry has been purged of its foulest stains. Article XXIII of the Covenant of the League of Nations registers a victory, as well as proclaims a duty. It pledges the signatory powers, to "endeavour to secure and maintain fair and humane conditions of labour for men, women and children both in their own countries and in all countries to which their commercial and industrial relations extend, and for that purpose to establish and maintain the necessary international organisations."

But urbanisation, largely the result of industrialism, remains, persists, and, as every census attests, increases; and urbanisation is hostile to the healthy development of children. On this point I shall content myself with quoting some sentences from Professor Stanley Hall's monumental work on "*Adolescence.*" He is speaking with direct reference to his own country, America, but his words apply *mutatis mutandis* to every modern community:

Never has youth been exposed to such dangers of both perversion and arrest as in our own land and day. Increasing urban life with its temptations, prematurities, sedentary occupations, and passive stimuli

just when an active objective life is most needed, early emancipation and a lessening sense for both duty and discipline, the haste to know and do all befitting man's estate before its time, the mad rush for sudden wealth and the reckless fashions set by its gilded youth—all these lack some of the regulatives they still have in older lands with more conservative traditions....We are conquering nature, achieving a magnificent material civilization, but we are progressively forgetting that for the complete apprenticeship to life, youth needs repose, leisure, art, legends, romance, idealization, and in a word humanism, if it is to enter the kingdom of man well-equipped for man's highest work in the world.... Everywhere the mechanical and formal triumph over content and substance, the letter over the spirit, the intellect over morals, lesson setting and hearing over real teaching, the technical over the essential, information over education, marks over edification, and method over matter. We coquet with children's likes and dislikes and cannot teach duty or the spirit of obedience.[3]

While this urbanisation is telling so disastrously on childhood, the State is becoming conscious of a formidable danger which it is of itself unable to remove. And this is my second proposition:

II. The Lack of Adequate Moral Training for Its Citizens is the Achilles Heel of Modern Democracy.

The material progress which on the whole marked the civilized world up to the outbreak of the Great War went ever along with an increase of discontent. It would appear that industrialism manufactures appetite even faster than the satisfactions of appetite, so that while wages have generally risen and the means of enjoyment have largely increased, every decade has disclosed in the people a larger margin of unsatisfied desire. The people, more prosperous than ever before, have hunger in their eyes and hatred in their hearts. This disintegrating process within society which had proceeded far in the period before the cataclysm which has ruined Europe broke on the world, has been enormously stimulated by that supreme catastrophe. Civilization is now in a state of unstable equilibrium which may at any moment change into the measureless disaster of Revolution. An Italian historian, Ferrero, has placed his finger on the root of the mischief: He writes:

The World War has produced many ruins, but the others are trifling in comparison with this destruction of all principles of authority....The principle of authority is the key to all civilization; when the political system becomes disintegrated and falls into anarchy, civilization in its turn is rapidly broken up.[4]

The modern State cannot provide a principle of authority strong enough to command human allegiance in all circumstances. Limited by

[3] *"Adolescence,"* vol. 1. Preface xv. New York, 1905.
[4] *The Ruin of the Ancient Civilization and the Triumph of Christianity.* New York, 1921, p. 207.

its own theory to the realm of secular affairs, committed to a religious neutrality which almost inevitably works out in naked secularism, the modern State is becoming aware that it cannot provide for the sanctions of duty, or the ideals by which the greater achievements of human nature are inspired. "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

One of the most depressing books I have ever read is Lord Bryce's great book on "*Modern Democracies.*" Let me quote a few sentences from the concluding chapter in which the author allows himself to speculate on "the Future of Democracy":

Whatever happens, such an institution as Popular Government will evidently take its colour from and will flourish or decline according to the moral and intellectual progress of mankind as a whole. Democracy is based on the expectation of certain virtues in the people, and on its tendency to foster and further develop those virtues. It assumes not merely intelligence but an intelligence elevated by honour, purified by sympathy, stimulated by a sense of duty to the community. It relies on the people to discern these qualities and choose its leaders by them. ...With intelligence, sympathy, and the sense of duty everything would go smoothly, and a system which trained the citizen in those virtues would endure, because each successive generation would grow up in the practice of them. Thus the question of the permanence of democracy resolves itself into the question of whether mankind is growing in wisdom and virtue, and with that comes the question of what Religion will be in the future, since it has been for the finer and more sensitive spirits the motive power behind morality. Governments that have ruled by Force and Fear have been able to live without moral sanctions, or to make their subjects believe that those sanctions consecrated them, but no free government has ever yet so lived and thriven, for it is by a reverence for the Powers Unseen and Eternal which impose those sanctions, that the powers of evil have been, however imperfectly, kept at bay and the fabric of society held together.[5]

Religion is indispensable to the State, and Religion can only mean Christ's Religion. As Coleridge said luminously yet simply, "We must be men in order to be citizens." And apart from Religion manhood is a sterile and mutilated thing. "Not without celestial observations can even terrestrial charts be accurately constructed."[6]

III. Within recent years, and notably since the War, there has developed within Christendom a revolt against the faith and morals of Christianity, and this revolt is now taking shape as an organized effort to capture and corrupt childhood.

Of all the repulsive features which have marked the Russian Revolution surely the most horrible, and in its far-reaching consequences the

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5*Modern Democracies*, Vol. ii, p. 666. London, 1921.
6*Church and State*, by S. T. Coleridge, 4th Ed., 1852, p. 51, 57.

most terrifying, is the deliberate perversion and defilement of the Russian children. "We have achieved one vital thing, which is more important than all our destructions," boasted a prominent Bolshevist official. "We have created a new 'human material.' We have transformed a people of slaves into a people of free men." Professor Sarolea, whose recently published book, "Impressions of Soviet Russia," deserves the careful study of all good citizens, fastens on this fearful policy of child-corruption as the gravest feature of the Russian situation.

The Dictators have indeed sown the dragon's teeth of future catastrophes. They have succeeded in poisoning the minds of a whole generation. That achievement is the real Devil's work which the Bolshevist régime has done, and whose consequences can only reveal themselves in the future.

Here is his description of the State schools in Russia:

In Soviet schools the Christian religion is excommunicated. In the schools which I visited teachers were invariably careful to boast to me that all the pupils were declared Atheists. No one can enter the Soviet School Club unless he renounces Christianity. Those Soviet School Clubs or Communist cells are scattered all over Russia. They are an integral part of the school. Their aim is to initiate and to confirm the boys and girls in the true faith.

There are many who, while acquiescing without much difficulty in the destruction of Christian faith, would not resign without regret and a measure of alarm the morality associated with it. In Russia both faith and morality are perishing together, and indeed necessarily since they are inseparable. Professor Sarolea asks:

What is to be the future of all those millions of children who have received the same kind of education. It certainly is by far the gravest issue which has been raised by the Bolshevist catastrophe. From our bourgeois point of view, the systematic demoralisation of these millions of children may be the most terrible legacy left by the Bolshevist régime.

Bolshevist Russia is the drunken helot of Christendom, in whose debased excesses Christendom may perceive the abyss which lies before those who tread the path which she has traversed. The materials of the same hideous catastrophe exist in every civilized community. This is the reason why the apostles of Bolshevism can command a hearing in more civilized societies than their own, and find it worth while to organise at vast expense their debasing propaganda. The evil is certainly present in this country, and in this city. Here also children are being taught to renounce Christ, and to despise morality. The mischief is limited as yet. It lurks in "the thievish corners of the streets," but it is fastening like a poisonous parasite on better things, and serving itself of their influence and credit. Evil is an infectious disease. It spreads easily in great cities. The strength of the hateful movement

lies mainly in two facts. On the one hand, the very horror which it inspires in honest and religious minds induces an indiscriminating denunciation, which is lacking in justice, and provokes reactions. On the other hand, the morbid class feeling of the artisans predisposes them to champion every movement which claims, however falsely, to stand (to adopt a phrase from twentieth century politics) for the Masses against the Classes. These facts are related; the one stimulates and perverts the other. We must be just even in righteous anger. "Proletarian Sunday Schools," which are beyond all question teaching in our midst Bolshevist atheism and Bolshevist immorality, are not to be confused with Socialist Sunday Schools, which in many cases repudiate both; and neither must be bound up with the mighty movement of organized Labour which, in its leading exponents and in the majority of its adherents, cleaves to the Christian tradition of faith and morals. Labour has assuredly all to lose and nothing to gain by association with this new Russian religion of anarchy and vice. It is, I apprehend, the plain duty of every civilized Government, as charged with the safety of the State to restrain these conspirators against the very assumptions of citizenship, and I do not doubt that our own Government will do what it can. But the activity is cunningly concealed, and unsleepingly maintained, and it is impossible to avoid a profound anxiety as to its results. Perhaps no revelation of the War has been more deeply disturbing to a considering student of human life than the helplessness of the people against organized propaganda. Human nature, we have learned, is a very sensitive, a very easily malleable thing. Childhood is wonderfully plastic; it can be shaped into any pattern. The machinery for spreading ideas and applying methods has been so perfected, and its results can be secured so rapidly that we dare not indulge in the dream of safety because for the moment the area of infection is limited, and the disease itself is so appalling that we can hardly credit its existence among us. I pass to my fourth proposition which will need little arguing.

IV. There is no known substitute for Christianity as an instrument for training character.

Secularism has proved incompetent, and the demonstration of its incompetence is pressed on the rulers of every modern State by the sinister increase of juvenile crime, by the ever-increasing difficulty of finding honest officials for the democratic machine, and by the waxing difficulty of government. Secularism has no adequate sanctions for duty, and no adequate motives for sacrifice. In Christ's Religion alone the Object of Worship is identical with the Embodiment of Duty. Of all the Founders of Religion Christ alone can sum up shortly the requirements of morality in the call to imitation of Himself—"Follow me." And, therefore, in Christ's Religion the enthusiasm of a personal

allegiance is carried into the dull daily demands of common life. The exemplary value of the life of Christ is the supreme expression of a quality which inheres in the whole Scripture. The unique value of the Bible as a manual of morals consists perhaps very largely in the fact that the great constituent virtues—chastity, faith, fortitude, fidelity, courage—are exhibited in striking examples. The narratives of the Old Testament bite into the child's memory because they are in themselves full of charm and interest. The great battle-roll of the heroes of Faith in the eleventh chapter of The Epistles to the Hebrews is but an epitome of the sacred literature. It is more than precept, or argument, or commandment. The truth is shown in concrete examples, which bring it within the arena of experience. If then the Church possesses this unique instrument of moral training, a fifth proposition follows plainly, and needs no argument:

V. The training of the children in the faith and morals of Christianity, as these are set forth in the Scripture, is a primary duty of the Christian Church.

The patriotic citizen who is also a Christian owes this service to his country. Our sixth proposition is directly practical, and expresses a very obvious inference from the salient factors of the situation as it now confronts the Church within Christendom.

VI. In the circumstances of modern democracy Christian effort must direct itself mainly to two objects, viz.: the Christianisation of the Teachers in State Schools, and the provision of really efficient Sunday Schools.

Modern democracy, which in the propriety of language is rather ochlocratic than democratic, is being steadily pressed by the remorseless logic of its own theory, and the waxing coercion of its actual circumstances, to secularize its schools and colleges. Local conditions, in deed, may delay the calamity for a few years, but cannot ultimately avert it. The complete secularisation of educational systems throughout Christendom is one of the surest postulates of the situation which now confronts the Christian Church. But need it follow that the secularisation of the personnel of the educational system must also be effected? Surely it is precisely at this point that the Christian Churches ought to find their opportunity. Secular schools in the hands of Christian teachers will remain secular in syllabus and management, but will have become Christian in tone, atmosphere, and tendency. And if, along with these secular schools so administered, there be really efficient Sunday Schools in which the faith and morality of Christianity, formally banned from the State Schools and Colleges, may be systematically taught, Christendom may even yet be provided with an educational system in which good citizens can be trained for the service of humanity

and the Glory of God. While therefore, the Churches should exert themselves to make sure that the Teaching Profession, which in its highest conception is so plainly a spiritual ministry, a Cure of Souls, does not fall out of accord with Christ's religion, but may rather carry into the State system of education the temper and habit of Christian service, I apprehend that they should address themselves with ardour and intelligence to the provision of really efficient Sunday Schools, in which the young can be taught "the truth as it is in Jesus." As I contemplate this great Convention, and recall the vast range of enthusiastic and coördinated Christian endeavour which it represents, as well as the objects which it has come together to promote, I must needs submit one concluding proposition. It is the seventh and last which I offer for your acceptance.

VII. In organizing and maintaining Sunday Schools in adequate extent and efficiency the separated Churches will increasingly realize their essential unity in Christ, and find themselves moving forward into an ever more intimate and fruitful coöperation in His service.

Not by ecclesiastical diplomacy framing pacts between Churches, and cautiously balancing the pros and cons of mutual recognition, but by combined effort in the great campaign of spiritual redemption in which all the disciples of Christ are engaged, must the broken fellowship of the Church be brought into visible oneness. In work lies the way to union, not in discussion, still less in controversy. In shielding the children of Christendom from the worst peril which now confronts them, we are in line with the manifested Will of Christ, and are carrying forward on earth the Witness of His Example. The Call of our Master is clear and coercive in its urgency: "We must work the works of him that sent me, while it is day: the night cometh, when no man can work."

THE DEVOTIONAL ADDRESSES

The Convention was fortunate in having two such masters of the art of reaching the heart as the Very Rev. Principal D. L. Cairns, of Aberdeen University, and the Very Rev. Adam Philips, D.D., of Invergowrie, Ex-Moderator of the United Free Church. While they did not prepare notes, it was possible for the stenographers to take down the addresses.

DR. CAIRNS'S ADDRESSES

1. JESUS CHRIST, THE TRUTH

One could easily put the essence of the Christian faith in the words of two very short verses of Scripture. On the one hand, Christianity is a great gift of God to men, and on the other hand, it is a life lived in the faith of that gift. The two verses I should choose would be, for

Christianity as a life: "Now abideth faith, hope and love, these three"; and for Christianity as the greatest of the great Giver's gifts to men, "I am the Way, the Truth and the Life."

"I am the Way, the Truth and the Life." These words have been set in a new and very wonderful context. The growth of a great new science within the last hundred years—the science of Comparative Religion—has established two or three things for good and all. It has shown that religion is practically universal; that the human being that does not have some kind or other of religion is abnormal. And it has shown us also what the science of religion is. Beneath the infinite variety of its forms, there is something that always persists in every age and in every land, and, in the light of what scholars have shown us of religion, it is always, as has been truly said by a very great scholar, "a prayer for life." It is always man's protest and appeal to the great Power over all things, to the great Reality behind all things. It is his appeal for deliverance, his appeal for life, and there is nothing more ineradicable in man than his conviction that, behind the seen and the temporal, there is a stupendous Unseen, and that, in comparison with that, everything else is transient and insignificant.

During the War, men who never prayed before, prayed. I think it is broadly speaking true of the British Army to say that it prayed, and that is a confession of this tremendous Power over everything. Now, there are three things in every religion. There is the Call of this Power —conviction. There is the boon that man seeks. And there is the method, the way in which man tries to get into such relations with this Power, that he will win life. That has all been discovered within the last hundred years or so. Does it not throw a new flood of light on this verse, which is so familiar to all of us: "I am the Way, the Truth and the Life"—the Truth about God, the Way to God and Life in God and union there. That is the theme of this verse.

Now this morning, I want with you to get to the heart of that wonderful saying, "I am the Truth."

What did Jesus Christ mean by saying, "I am the Truth"? This is the greatest of the three things of which I have spoken. By far the most important thing in all religion is the idea of God, for it really determines everything else; it is fundamental. If you have a true idea of God and believe it with all your heart, then you cannot help conforming your life itself to your faith. And one of the greatest of all human thinkers has said that the same is true of any nation. "The nation," said Hegel, "that has a false idea of God, has also bad institutions, bad government and bad laws." So it is of absolutely vital importance, this idea of God.

It has been truly said that we have a truer idea of the human personality of Jesus, than any age has ever had. That is what the labours

of scholars and patient students have won afresh out of the Gospels—Jesus, the Man. I do not suppose any books that have ever been written have had such a searching fire of scrutiny as the Gospels. The Roman historian, I think it was Tacitus, tells how, when Pompey and his legions came to Jerusalem, Pompey pressed on into the mysterious shrine, the Holy of Holies. The historian records with wonder and with awe that when Pompey got into the shrine, there was nothing there but empty mysteries.

That is not true of the advance of the armies of human thought here. The more you have penetrated into these Gospels, the more there is arising from them—the loveliest things in human history. The noblest historians of the greatest of the sons of men say that, to-day, the truest man, by universal consent, is the Man of Nazareth. And one is profoundly thankful for all lovely things that men have told us about Jesus of Nazareth.

But I need something more than that for a religion. I want to know what the great Universe is in itself; I want to know what is the last reality in the world; I want to know the nature of the character of God. So I need to press on behind the Man to the manifestation of the nature of things that we have in Him—God, manifest in the flesh. How did Jesus Christ manifest God? He did it in part by His teaching. We are all familiar with that glorious teaching—the Sermon on the Mount, the parable of the Prodigal Son, and all those exquisite stories and deeds of His. But there is something behind that. He took His whole being and He used it for the revelation of God, so that the men and women who were round about Him could know Him. They were having all their thoughts of God transformed. They could not think of Jesus without the thought of the Father. They could not take in the knowledge of the Son without being carried on into the heart of the knowledge of the Father.

It was Christ's whole personality that was in it, the personality that used teaching as one of its methods, the personality that revealed God's nature in every miracle that He ever wrought, the personality that you could not understand unless you entered deep and far into the idea of the God, in Whom He lived and moved and had His being.

Let me illustrate this by telling a story I have told repeatedly. When I was a student, I went to a concert of classical music. Nature, I grieve to say, has not given me the power of deeply understanding classical music. I was bored. Suddenly my eyes fell on the face of the man who was sitting beside me, and I was startled. He was transfigured. It was the face of a man who had got beyond care and doubt and fear and sorrow; he was hearing harmonies I could never hear, living in a world I could never inhabit. I saw the light of the glory of the world of music in his face.

So men who lived with Jesus saw the light of the glory of God in His face—absolute exaltation and wonder and joy and love, when He but thought of God.

That is what He offers His disciples. He is always and everywhere calling for faith in God—more faith. I am not exaggerating, when I say, that, in effect, He says to every human being that comes into contact with Him, "The trouble with you is that you do not believe enough in God," and that is what He would say to us here. The trouble with us is that we do not believe enough in God. He is always nearer, always readier to help, always more beautiful and wonderful than any of us imagine. And, in effect, He says too, "If you believe enough in God, there is nothing you cannot do in the way of good."

He is the Truth about God, the ultimate Truth about God.

And now, surely the men and women, who were round about Him, must often have had to face the doubt, "Is He under a hallucination about God? Is He a dreamer?" If they rejected that, then the tremendous question must have been forced upon them: "Are not we under a hallucination?"

Is not the human race under a hallucination, all a little mad about God, thinking that He is unreal, far away, shadowy, fettered by His own laws, unable to help? The thought comes breaking in on a human heart and brain. Surely, there comes with it a new awe and wonder—a sense of the Marvel, in whom we live and move and have our being! And the sense must come too that the way to step out into life is not to travel far to find God, but to awaken to the presence that is always there.

There is a verse in an American poem, which tells how a party of miners who were lying, one night, by the camp fire under the pine trees, talked together about the things that man might achieve in the future, the heights that human knowledge might reach, the discovery of the depths of the world and the Maker of the world. And the poet tells us how the others fell asleep, but he could not. He heard the pine boughs murmuring above him and then, as he listened, the murmuring seemed to become articulate. This is what they said:

> "Heard thee these wanderers talking of a time,
> When man more near the eternal God shall climb?
> How like the new-born child, that cannot tell,
> How close his mother's arms enfold him warm the while!"

How shall we open heart and brain to God? How shall we win that faith? We shall win it simply by living in the presence of Him, who is the Truth, who is the Truth in everything, so that, whenever you break through to Jesus Christ, you break through to Almighty God—Jesus Christ, who still has the power to lay His hands on the blinded eyes

and the dead ears, and open them to the presence of that God, in Whom we live and move and have our being.

2. JESUS CHRIST, THE WAY

I spoke yesterday on Christ as the Truth, beginning with that as the very foundation of everything else. It is true that Jesus began with the way—"I am the Way, the Truth and the Life"—but it is clear that He did that in reply to the question, "How can we know the way?" He naturally began with the way. But the Truth is the foundation.

Jesus Christ revealed the absolute reality that is at the heart of all things and that is over all things, after such a fashion that we can say of God that He is an Almighty God, an almighty, eternal Omnipresence —or, as the New Testament has it, God the Father of our Lord Jesus Christ and our God and Father in Him. Does any one of us want a greater and happier thought of God than that? When we really can vividly realise it, surely it comes with an emancipating power of joy, transfiguring everything else.

> "Heaven above, a deeper blue,
> Earth around, a fairer green,
> Something shines in every hue,
> Christ-less eyes have never seen."

It is impossible to rejoice too much if this is to be true! It has been truly said that the only serious difficulty about the Christian faith is that it is too good to be true. But nothing is too good to be true, if the sovereign reality of the Universe and the highest ideal that man can frame of conduct are one and the same. The more faith, the better; the more hope, the truer; the more love, the more in contact are you with reality.

Now, we need to let our thoughts dwell on these things, as we move on this morning to the second great thought—Jesus Christ, the Way—because this, assuredly, goes beyond hope. By way of considering what He meant by the Way, let us think for a moment again this morning of the religions of men.

I said yesterday that they all have some way of uniting themselves with God, in order that they may get from Him the supreme boon of life. As one looks on the great panorama of world religion, one sees that there have been two great ways—the way of sacrifice, and the way of the law. The sacrifices of heathen religions seem, to begin with, to have been gifts to the gods, in order to propitiate them. Then they come to have the meaning of expiation, but the fundamental meaning is that of a gift from men to their gods.

The higher religions got beyond that, and developed the way of the law. Men felt that there must be a way of life, well-pleasing to God,

and that the true way to get into union with God, that they might win from Him the life that their spirits crave, was by following the true way through life.

Jesus Christ comes into this great, human need of ours. He comes as the Way, the new and living Way to the very heart of God, and He is able to undercut, as it were, both sacrifice and the law. Here is the great problem, in which the soul finds itself, when it comes to try to get into union with God. You and I and all human beings have in us profound religious cravings for fellowship, for union with God. It is the deepest need in man that he may be able to bring his own life into free and happy relations with the great Being and the great Life of the world. Union with God is what we were made for and what our souls desire.

But here is the obstacle. The only God worth believing in at all is a God of absolute purity and goodness. It is not worth while believing in any other kind of supreme being than one who represents the very highest ideal of the soul, and so you have this deep religious craving for union with God coming right up against the deepest moral conviction in us. How am I, who am not wholly at ease with my own conscience, to come into free and happy relations with the supreme embodiment of the ideal? There is the great problem of religion. Now into it comes Jesus Christ and He solves the problem by being Himself the new and the living Way.

How does He accomplish it? Let me take an illustration. I know a great man by reputation, and I desire his friendship. In a democratic country like ours, any one of us may secure an interview with the very highest, if he is persistent enough about it. But an interview is not a friendship, so long as I am carrying the burden of it myself. The more capable I am of friendship, the more must I feel that I am an intruder, that my time is limited, that I must not in any way be too natural in speaking to him. There is a constraint and a burden on the interview.

But it is altogether another story when He comes seeking me, and when He persists in seeking me, and is not put off by any imperfection in me, but comes through all insult and all slighting, and holds out His hands to me.

Now that is the great Christian story. "He made Himself of no reputation. He laid His glory by. He took upon Him the form of a servant. He became obedient unto death, even the death of the Cross. That is the Christian account of God. The moment that we have taken it home to our hearts, we have the possibility of union with God, because now we know that He is a God of incomparable Grace, the God who takes the initiative in offering love.

It has been truly said that nobody ever understands God's grace, and that God's love is taken as a matter of course. It is only when you see that there is something wonderful and miraculous about it that you

can really take it home. When I am trying to fathom it, I feel that I am in the presence of some stupendous secret, that lies behind all created things—the love of God, unfathomable, wonderful. But obviously, now, this life of union rests upon this, that God has first communed with us, and every step forward in the new life is a discovering of the God, who was there waiting for us before we sought Him. "Thou couldst not have sought, unless thou hadst already found."

I have no time this morning to show how this Gift of God, the new and living Way is developed, how Jesus fulfils all that is true in the law. He does it by giving us a spirit. Fellowship with Christ is our guide to conduct. It is the one right way through life. Men and women get from Jesus Christ an instinct and a spirit about conduct, and duty, which liberates and does not enslave. We are set free from formulas, to live in a spirit, and living with Jesus men and women are inevitably drawn into communion with the Father. I can but touch on that.

But one thing I want to say before I close, "Is all this ancient story believable by modern men and women to-day?" I think there is a doubt and fear in many minds that the revelation of the greatness of God, which science has given us, of the stupendous magnitude of His great world of nature, and of His tremendous periods of duration, have made it unthinkable that God could have become man, and, for us men and women, have died on the cross.

Is that a true feeling? Undoubtedly, the only God, in whom it is possible to believe, is a very great God. Astronomy and geology have enormously expanded our ideas of the greatness of God, and they seem to have dwarfed man. A man may say it was possible to believe in God in the days of Archbishop Usher. To-day it is impossible. Surely, that is not sound reasoning. As I think of this mighty world that God has made, I seem to see the Cross of Jesus Christ becoming more believable every day. It is the same kind of thing in the sphere of character as in the splendour of the starry heavens above. It is at home among great constellations. It is at home among enormous ages of geological time. It is the same kind of sublimity as these are in the sphere of space and time. We have been challenged on all hands by the greatness and splendour of nature. But believe in the excelling glory of the grace of our Lord Jesus Christ, which has opened for us all a new and living Way into the holiest of all!

3. JESUS CHRIST, THE LIFE

We come now to the last of the great triad which go to make up the unity of the Christian faith. Nowhere in these brief addresses, have I found the difficulty so acute as in this subject. I think it has been the least explored of the three—the region in which there are, as yet, most discoveries to be made; the region, in which, I believe, there is a

new interest awakening in our time, which is acutely conscious that the radical necessity of our day is an increase in the spirit of life.

I have called attention to the light that the story of the religions of mankind cast upon these words of our Lord. I think that students of religion are now agreed that the great motive of it all is the prayer of humanity for life.

Now it is also true that the main theme of the New Testament is the giving of life; the main word is life. Its central fact is the resurrection of Jesus Christ from the dead, and the whole movement of its thought, as we shall see presently, goes on to the giving of the Holy Spirit. The story of man's need and the story of the Divine Gospel fit one another, like hand and glove.

What, in its essence, is this gift of life, as we have it in the New Testament? As I have said, the Gospel is the greatest answer to human prayer. If the whole story of religion, extending from the mists of the past and going out through all the world to-day, is one thrilling prayer for life, then in Jesus Christ is the answer to that prayer. That is the greatest answer to prayer on human record. There is no doubt when we turn to the New Testament conception of life, that in the New Testament men think of this gift of life as an increase and a refinement of every noble human faculty and endowment, and they think of it also as a gift of immortality, a life that will always go on increasing and becoming nobler.

What did He mean by it?

I think we shall reach the heart of our enquiry best, if we go back and think of the first coming of Jesus to the world. The age into which He came was one of those worn-out and weary ages of human history. The greatest historian of the Roman Empire says of it, "It was an aged and dying world, and not even Cæsar could make it new again." Now, into this aged and dying world, there comes this figure, Jesus Christ, and He is a radiant Fountain of vitality towards everyone who comes into contact with Him. He has exactly the same feeling towards physical disease and death, that a good physician has to-day. He feels that there is in it something that is alien to God's idea and plan for mankind. He fights hunger; He protects men against the destroying powers of nature; and at last, He overcomes the last enemy, death. And you see Him taking these men, these Jews with their limited ideas and narrow prejudices, and setting them free, leading them out into all joyous and generous thoughts of God and their fellow men. It is a great expansion of the heart and soul and life of man that follows Him wherever He goes.

The New Testament writings are full of that sense of liberation and expansion and sovereignty over the world and death. "The law of the spirit of life in Christ Jesus," said Paul, "made me free from the law of sin and of death." It is the greatest new birth of life in human

history. To read this New Testament, coming from the heathen literature of the time, is to be conscious that here is a new birth of vitality and energy and joy. The New Testament name for Christ was the Prince of Life, and to the disciples the unnatural thing was not that Jesus rose from the dead, but that He should ever die! It did not seem possible that He should be holden by death.

It is in the light of all that, that we have to take this passage: "I am the life." "I am come that they might have life, and that they might have it more abundantly." Just as He was the Truth, just as He, in effect, said that the absolute nature of things was disclosed in His life of faith toward God and love toward man; just as He said that He was the Way, the personal Messenger of God to man, so now He says, "I am the life."

What is the conclusion of the whole matter, if this be so? It is that the thing that the age needs most of all to-day is only to get life from the living Christ, from fellowship with the risen Christ. Surely, what I said at the beginning is true, that the great want of our time is vitality of soul.

Take this scheme of the League of Nations. The intelligence and the good will of mankind to-day was that it is on some such lines as these that humanity alone can be delivered, and yet the tragedy of it is that, as yet, it seems doubtful if there is vitality of soul to carry this thing through. Men do not seem to have enough faith in man and God and reason and truth and kindness and fellowship to put it through.

Surely what I am saying discloses the real essential need of every one of us. The exhilarating thing in this gathering is the genuine faith in this thing—it is the pre-supposition of everything in your work. It is like a bath of life to come into the spirit of a meeting like this kind. That comes from Jesus Christ. It is His gift to mankind and it is what every one of us wants more and more. I think there is a great deal of truth in the idea of the old schoolmen, that sin in us all is due to the want of vitality in us.

This is what every human soul needs. And what you and I need is precisely what the great world needs, and it is what the New Testament discloses as the thing that Jesus Christ radiates to all who live in His presence and who seek to follow Him. With it, of course, there comes the assurance of life forevermore, for in the world of God so noble a thing cannot possibly die. It is the need of the world—it is your need and mine—that we should have more of life, and therefore the conclusion of the whole matter is that the Way of Life offered to all is out into more intimate and steadfast fellowship with the risen Son of Man.

I have reviewed with you the great faiths, that are the heart of the Christian life, the disclosure of the ultimate nature of things, the coming of that great Father of us all, in His Son, to the heart of His lost

humanity, and the bringing of that gift of life, which is the world's most crying need.

I stand before a company of men and women like you with the feeling that you are the makers of the history of the future. You are those who are at the very springs of the life of the world, for to your hands has been committed the moulding of the best life of that generation upon which human history turns and swings. It is clear that the reaping of the tremendous harvest of the war is not to be done directly by your hands and mine; it falls to the generations that are coming up as the reserves of mankind; but to us is given the task and the privilege to give the first inspiration and direction to that distant generation.

It is a responsibility to all and yet it gladdens the soul. I am sure of this, that it should more and more drive us—if we should need driving—into a new intimacy and a new fellowship with Him, who is the Life and the Light of men.

DR. PHILIPS' ADDRESSES

1. THE WAY OUT AND THE WAY UP

It may be a little fanciful that a certain section of the Gospel of St. John may be described thus: the 14th chapter is the Psalm of the Father—"In my Father's house are many mansions,"; the 15th chapter is the Psalm of the Son—"I am the true vine"; and the 16th chapter is emphatically the Psalm of the Spirit, the Comforter. Now in the Psalm of the Son, there is that very memorable passage on the Divine Friendship. Verse 13 speaks of the essential of friendship: "Greater love hath no man than this, that a man lay down his life for his friends." The next verse speaks of the duty of friendship: "Ye are my friends, if ye do whatsoever I command you." Verse 15 speaks of the privilege of friendship, "All things that I have heard of my Father I have made known unto you." Verse 16 teaches the great origin of that friendship, "Ye have not chosen me, but I have chosen you." The second part of the verse goes on to speak of the purpose of that friendship, "That ye should go and bring forth fruit." Then on to human friendship and the Cross, that brings God near and makes men dear.

This passage on the divine friendship is located between two counsels to mutual friendship: "This is my commandment, that ye love one another," and "These things I command you that ye love one another."

When Mr. George Cadbury died, one of his friends, Dr. Fox, paid this tribute to his character, "The greatest thing that can be said of him is that he increased the sum of love in the world." Jesus said about a woman in the days of His flesh, "She loved greatly." What a magnificent thing it would be to say of all the members of this Convention, "They increased the sum of love in the world."

One of the widespread movements of the day is to promote friendship, good will, fellowship; to increase the sum of love in the world. That is the only hope for the world, in view of the menace of race, and that is the purpose of the League of Nations, to try to get people to mingle freely together. But we are only learning the alphabet of the matter. In a very alive book, which he has just published on the Mystery of Preaching, Dr. Black of Edinburgh tells us he would put on the Communion table, instead of lilies, a little globe of the world, in the hope that children, as they are inspired by the Communion service, would be inspired by that globe to realise the need of the world. They would not make the mistake of feeling of their church, that it is merely a little social club; instead they would feel that it is a great altar of love, where men and women are banded to bring in the Kingdom of God.

Now, one thing which has helped us to seek this, is the war. Some years ago, in America, when there was a union of two Evangelical churches, and when the union was consummated, these words were read, "But now in Jesus Christ, ye, who sometime were far off, are made nigh by the blood of Christ, for He has made us both one and has broken down the middle wall of partition." Is there not a real sense, in which we can say, "We have been made one"? And in a far truer sense, we can add, "We have been made nigh by the blood of Christ. He has made both one."

Emerson told in one of his essays of a visit he paid to Carlyle. The two friends went out to walk over the lonely hills that looked away towards the Wordsworth country. Then they sat down and talked, as one friend will talk to another, in the silence of the lonely hills, of the immortality of the soul. In the hush, Carlyle said: "Christ died on the tree. That brought Dunskin Kirk there. That brought you and me together." What a wondrous painting for an artist! what a magnificent saying for us! "Christ died on the tree. That binds *us* together."

Our wish is just to feel this more and more, as the Convention proceeds—not merely to be forced together, but to get together, to work together with intent; that is the secret of unity and communion between the Churches—working together, thinking together.

At the beginning of his book on "The Intellectual Life," in the dedication to his wife, Mr. Hamerton says: "It seems to me that all those things which we have learned together are doubly my own." And a greater reminds us that there is a comprehending that takes place through the great things of God. Sorrow is contagious; joy is more so; but in union and communion with Christ there is the great thrill which exalts vision, there is the electric touch which inspires and seems to open the Kingdom of Heaven. One of the glories of science is that there is neither black nor white in its quest; for every hand is welcome which will seek to grapple with disease and suffering and the scourges of humanity.

But now there is something far deeper than this which we need. We need to get together in our conversation and thinking round the Divine Friend. I suppose many of you were sailing yesterday on the glorious waters of the Clyde and have come back to the toil of the Convention refreshed by the sea breathing beneath the fragrant mountains of Argyll. And how many of us feel that we must bring ourselves much nearer to the side of our generous, our healing, our understanding Friend. In the story of the life of his daughter, the late Dr. Moule of Durham tells how she came to be thankful for wakefulness, especially if she was in trouble. She was glad of quiet leisure to fight things out. And the Dean of St. Paul's, in that exquisite tribute of his to his little daughter, Paula, says how, in the last years of her life, she asked to be allowed to discontinue the childlike practice of saying her prayers to her mother, because "I should like to be alone with God." David Livingstone said: "I like to dwell on the love of the great Mediator. I like to press nearer and nearer to the heart of the Divine Friend; it always warms my heart." And the natives of Africa were conscious that there was something in Livingstone that there was in none other.

We have heard on the platform of St. Andrew's Hall many noble utterances. If you ask where the best of them came from, the answer is: From the wisdom of the Divine Friend, from Christ. Sir Robert Peel one day said to his wife, who had interrupted him on his knees, "You don't think I could attempt to guide the councils of this land, unless I sought wisdom from Him, who has promised to grant it?" And at this Convention we want to feel the love of the Great Friend, which always warms my heart. We want to share His mind and thought and vision and His experience of God. We want to grasp with Him the thoughts of God and live with Him in the love of God. And we want to get, bit by bit, new courage, new vision, new ideals, new powers, new interests, a new passion; we want to get a new certainty. "I have called you friends. All things that I have heard of my father I have made known unto you."

Not very long since, I had a letter from a friend on the Continent, recalling a graduation sermon, which he heard in St. Giles's, preached by the late Dr. Rainy. My friend said it was simplicity itself—so simple, that without the massive personality behind, it might have seemed almost childish. It was a personal testimony to Christ. At the end, he spoke of the wealth in the words, "Ask, seek, knock." You can imagine his impressive manner. It seemed as if he had just "been there," communing with the great living, speaking Friend.

Sir Walter Scott makes the Black Dwarf say, "Man, how should I possess the power?"

> "We may question with wand of science,
> Explain, divide and discuss,
> But only in Meditation,
> The mystery speaks to us!"

Let us draw nearer to the Friend, listen better, bend lower, and we shall learn much about the child that will make our love for the child deeper and holier, and our yearning for peace more urgent than it has been. When Lord Grey, the Governor-General of Canada, was dying, he said: "I want to say to people that there is a real way out of all the mess materialism has got them into. It is Christ's way. We've got to give up quarreling. We've got to realise we are all members of the same family. There's nothing that can help humanity—I'm perfectly sure there is not—except love. Love is the way out and the way up. That is my farewell message to the world."

Love, the love of the Friend—when I think of it, it makes my heart warm, and I know that the Gospel is the power of God.

2. POWER FOR THE WORLD'S NEED

There are none of us here who do not feel that we are living in a great and a grave time. Things are topsy-turvy and very wayward, and there has been a stout challenge to facts and faith, and there is a lack of vision and power. One very disquieting fact in the situation is the audacious speculation about God and God's way. People speak with confidence of forces of which they are ignorant and which they venture to ignore. How often we read: "The one great thing that is needed ..." or, "The one great need of the day is..." And it may only be a very small thing, materialistic or realistic or idealistic.

In connection with our Christian work, we do well to remind ourselves how incalculable are divine forces. One of the great teachings of Psalm 48 is just how powerless kings are, when the kings clash with the will of the Great King.

Now, some say that the Church and the Sunday School are not in the main stream, and that while other interests are advancing by leaps and bounds, they are, in Scotch speech, feckless. But people may be blind or strangely oblivious. There is a famous book of Covenanting days, reading which you may learn something of the sport which took place in the country, but reading which you would never know that there was a life-and-death struggle taking place in this land. In Clarendon's History of the Rebellion, the name of the greatest Englishman of the day, John Milton, does not occur. In MacArthur's History of Our Times, the Sunday School is not mentioned in the index. In one of the most reliable histories of Great Britain, there were described the great movements that have shaped Britain, but you will not find John Wesley's name there; yet John Wesley was a man of whom you could say that "no man lived nearer the heart of England, the centre of new life, not Clive, Pitt or Johnson, but a man whom you cannot cut out of the national life."

But the Kingdom, we are certain, is moving, and yet the difficulties

and the obstacles are tremendous. One thing, for example, of which we have been made conscious from what we have heard, is the might of the uncontrollable forces. But does it not occur sometimes to ask this: Are not such things the inevitable penalty of great movements and growth? May not some of them be connected with the answers to our very prayers? God, I mean, often gives His people far bigger things to grapple with than they dreamt of, when they prayed for the opening of doors. It is by terrible things that God often answers prayer.

John Ruskin was in Rome in 1824, and the thing that impressed Mr. Ruskin most in Rome was the sight of people trying to be religious without God. It is well worth while for all of us to weigh a remark like that—"people trying to be religious without God." When reports are favourable, we might become self-complacent. Conferences are tempted sometimes to feel that victory can be organised, that if we perfect our method, the result is secure. Now, perhaps, if we could grasp it, the situation is more anxious than it appears to be. Conquests for Christ are hard things to win, and I am sure we are very conscious of our need, both of wisdom and of power.

In his book on Christianity and the Race Problem, Mr. Oldham maintains that if the Christian spirit is to exert a controlling influence, it can only be by means of new thoughts, which have not yet been thought, by fresh interests and inspirations, that are still waiting to be born. That is, perhaps, true, and yet it is amazing what a little thing may do to change the whole current of life and thought and to start, as it were, new rivers of interest. John Wesley's preaching and Charles Wesley's hymns have changed the whole current of British thought and life. Three hundred years ago, a young Scotch lad saw the ninth verse of the 119th Psalm. It changed his heart, and he became a professor in Aberdeen, dying before he was thirty years old. He left a book, which passed into the hands of a noble English woman. She gave it to her son, John Wesley, and it changed his life. Charles Wesley gave that book to George Whitefield, who came to Cambuslang and preached the gospel of conversion. A dour elder of the church was roused and led to seek his own good and the good of his little boy. That boy, Claudius Buchanan, became Vice-Chancellor of the Fort William College in Bengal, and was the first to arouse the British people to their duty to the peoples of India.

Let us take another illustration, closer to Sunday-School work. An Edinburgh minister paid a visit to Hamilton, where his preaching so moved one hearer that he resolved to join the Church with his household. One of the boys was David Livingstone. He got a good many impressions from his Sunday-School teacher. And David Livingstone carried that teaching into his work in Africa.

But now where are we to get the thoughts and the interest, and where, even if we had them, are we to find the power to embody them?

Where are we to get vision, power? That question brings us up to the central thing in our faith. What is the great message of the Church? When Jesus Christ was baptized, and the Spirit of God descended upon Him, the whole activities of the unseen world were set free in order to work on Him and through Him, just as at Pentecost His Spirit descended on His people.

We have all been too tardy in exploring the work of the Spirit of God, and I think we can all point one another to the proof of His working, not only in our personal experience, but in the very things that gathered us here in Glasgow. Take this for example. Speaking of Sunday-School work, one of the great Bishops of the Church of England —he died in 1806—declared solemnly that there was ground for suspicion that Sunday Schools were not exerting a good influence, and, owing to the acute feeling abroad, the Cabinet of William Pitt thought seriously of introducing a bill to suppress Sunday Schools in the country. That noble statesman, John Bright, gave this as his testimony: "I do not believe that all the statesmen you have in existence, I do not believe that all the efforts they have ever made, have contributed so much to the greatness and the happiness and the security of the country, as have the efforts of your Sunday-School teachers."

At this Convention we have had the testimony of kings, of the President of the United States, of the Prime Minister of Japan, as to the value of this institution. Mr. Imamura has told us how, in Tokyo, on the initiative of the authorities, the children can be gathered on Saturday afternoons in the public schools, for instruction in the Word of God. And it is the Sunday-School teachers who are carrying on the work which the disciples of Buddha find themselves unable to do.

It is just a hundred years ago since the merchants of Liverpool gave a gold casket to the Prince Regent for his endeavour to maintain the opposition to Wilberforce in his abolition of the slave traffic, because they regarded it as one of England's sources of prosperity. It was the assertion of Jesus Christ of the individual value of the Negro in His teaching, in His Cross, and it was borne home by His living Spirit, that affected the change. And no one rejoiced so decidedly as Dr. Clifford to recognize that. All this surely has come—this change of mind—through the working of the Spirit of God.

Then as to power. We sometimes look at the monuments of men's achievement and wonder that the nimble fingers of machinery could do it all. After all, how little they did! The weakness of God is stronger than the strength of man, for Christ was crucified in weakness. It is seen in the Cross and yet, out of that Cross, the Christ was made strong, and the Cross to-day is the central point in the story of the universe. And if that be God's weakness, what is His strength? "He taketh up the isles as a very little thing." The Power that launched creation is behind the very weakest of His creatures. Mary Slessor once said

to a surly African chief, who tried to bully her and stop her, "When you think of the woman's power, you forget the power of the woman's God. I will go." And she went, that fragile little woman, who, as a child, would not dare to pass a cow in a field. David Livingstone once wrote, when in face of terrible danger: "I read that Jesus Christ said, 'All power is given unto me in heaven and earth...Lo, I am with you alway, even unto the end of the world.' It is the word of a perfect Gentleman. That is an end of it. I will go, and I will not go furtively by night." And he went.

And it is this God, who is behind us in our weakness and in all our enterprise—a God, who is greater than any of His words, and all whose promises are yea and amen in Christ.

3. Burden Bearing

This morning, instead of giving an address on a stated topic, I should like, if possible, to suggest one or two things from the 58th Psalm, which we sung, and part of which we have read, and from the 71st Psalm, a portion of which we have also read. These wonderful meetings will linger long in the memories of all of us when we go from this building and face again the tasks of life and wander to our homes; it may be in distant parts of the earth. We are nearing the end of our labours and I am sure that everyone here is conscious that these have been great days—days, some of them, of Heaven on earth. How often we have looked abroad upon the sea of faces, unknown or largely unknown, and yet have known that all of us are turned in one direction, towards the uplifted Christ! How often our hearts have cried out in gladness, One family, we dwell in Him! "Thou hast redeemed us to God by Thy blood, out of every kindred and tongue and people and nation."

We have known in these halls hours of admiration of the ways of God, hours of enlightenment, hours of stimulus, hours of inspiration, and hours, too, of serious concern, as we have thought of the state of our poor world, of the need of the young, of the state of home life and stewardship and the Lord's Day, and all the difficulties and obstacles that lie in the way.

But now, looking backwards, in what words shall we express our experiences, and looking forward, what is our purpose and our aim? There is a verse in the 5th Psalm, which, a few years ago when the great call came to me, comforted me very greatly—I was reading at the time the prayer-book version of the Psalm. The Authorised Version of the Bible gives it, "I will come into thy house in the multitude of thy mercy." The prayer-book version changes one word and gives a beautiful point," I will come into Thy house, *upon* the multitude of Thy mercies." I have passed that thought on to many people since then to their comfort and help and I put it to you, to what I am sure is the

very tired Secretary of this Convention, and to the Executive. I put it to the loneliest visitor in the hall to-day; I put it to the traveller who has come from the furthest corner of the earth. I have come borne on the multitude of Thy mercies—borne like a boat on the waters of a friendly wave—brought here, not by might or by power, but borne upon the multitude of the mercies by the grace of the Spirit of God. And so, in the coming days, it will be.

There is another suggestion I would like to give you from the 71st Psalm. Verse 16 reads, "I will go in the strength of the Lord God." The Revised Version gives it, "I will come with the mighty acts of the Lord." I will come borne on the multitude of Thy mercies, rehearsing the mighty acts of God, the great things He has done in Christ, the great things He has done in history, in our experience, in East and West, in the hearts of the young in the causes that are nearest to the heart of Jesus Christ. We have had, I think, thirty glimpses of the world field and hundreds of other glimpses, gathering round other subjects. One century ago, it is estimated, there were 1,350,000 Sunday-School scholars throughout the world. In 1851, the year of the great Exhibition, there were 6,000,000. In 1924, there are more than thirty million. Think of the rivers of influence, the leavening process, and the live interest to-day of the best, the most vital minds in every country! Art critics have pointed out to us that in the paintings of the Dutch artist, Wouwerman, there is nearly always one feature, a feature that gives them vitality, interest, and alertness, the figure of a white horse. In our thought, on the canvas of history, in our experience here and in the past, there looms out everywhere one great feature, the presence of the mighty acts of God. I will come borne upon the multitude of His mercies; I will come—and that is what we have been doing here—rehearsing the mighty acts of Jehovah.

And now, near the parting-time, what shall we say? I will go in the strength of the Lord. The prayer-book version of the Psalms gives a fine little added touch: "I will go forward in the strength of the Lord" —not only holding on, but going forward. When Captain Cook was surveying the coast of New Zealand, he named a part of Dusky Bay, which he was prevented from examining, "Nobody Knows What." About twenty years after, when Captain Vancouver finished Captain Cook's work, he drew the correct coast-line on the chart and added, with humour, "Somebody Knows What." We have come and now are going into unknown seas, towards difficulties which none can foresee and none may refuse, but all feeling this, that God knows what. And feeling this, we can go forward into life and to the tasks that call—those tasks that brought us here and bind us together—saying, "I will go forward in the strength of the Lord God."

Principal Cairns, when he was speaking to us, spoke of the need of faith in God, of the interpreting of nature into experience of God with

Jesus Christ, His Son. In Scotland, there used to be a famous old teacher, whom we love to call Rabbie Duncan. He calls us to a more forward moving faith, what the writer to the Hebrews calls "the full assurance of faith." That expression does not mean exactly that. The Revised Version gives "in fulness of faith," or, as Duncan would suggest, "in the full sail of faith," bearing right on, scudding with the wind, all canvas up! Our Scottish Divines were very fond of the verse, "the gales of the Spirit." It is catching these gales that is to be our power, bearing us right on to our tasks, all canvas up. "I will go forward in the strength of the Lord."

I mentioned yesterday the name of Dr. Claudius Buchanan, a Glasgow man, and he has given us this thought: "To confess the King of Heaven." Then, there is this message from another Glasgow man, the great James Gilmore, who gives us, "Keep close to Jesus Christ." Still another Glasgow man, Dr. Barclay, gives us, "Seek the outlook from Olivet." And then, David Livingstone, a Glasgow man, said this: "I am ready to go anywhere, provided it be forward." "I will go forward in the strength of the Lord God."

And then there is the memorable message from the 68th Psalm, the battle song of Jehovah's people and used by the Jews at Pentecost. Verse 19 reads, "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." The prayer-book version gives it, "Praised be the Lord daily, even the God who helpeth us and poureth His benefits upon us." How magnificent that is to-day, how true! He helpeth us and poureth His benefits upon us! That is the faith in which we stand. It is by these things we live. The outside forces are incalculable, but God is our Helper and He poureth His benefits upon us. There will be "showers of blessing." Thou openest Thy hand and gives to all men liberally. There is something magnificent in the lavish way in which God gives—beauty for ashes. "I am come that they might have life, and that they might have it more abundantly."

But now the Revised Version has given another turn to that thought of ours. It does not translate it, "Blessed be the Lord, who daily loadeth us with benefits," but, "Blessed be the Lord, who daily beareth our burden"—the big things that frighten us in the world situation, the things that are too big for our minds to grasp, the interests of the young, the problem of training. Blessed be the Lord, who daily beareth our burden.

And this one other thought. There are three passages with which, in memory, you may link this text in the 68th Psalm. There are these words, "Every man shall bear his own burden." That is a challenge to stand up in life to responsibilities, but show grit and endurance and courage in the tasks that meet us.

There is that other counsel: "Bear ye one another's burdens, and so fulfil the law of Christ." That is a call to consider one another, to live out the Gospel of Sympathy.

And thirdly, there is the text: "Cast thy burden upon the Lord." That is the voice of hope. But the crown and best of all is, "Blessed be the Lord, who daily beareth our burden," and when the labourer grows tired and falls, He will carry him home to Himself.

THREE CHAIRMEN'S ADDRESSES

That the addresses made by those who consented to serve as Chairmen of the sessions of the Convention were not mere perfunctory utterances may be seen from three of them.

On Saturday evening, June 21, following the morning's wonderful presentation of the work of various organizations for boys and girls, and the afternoon parade of detachments of these organizations, Colonel John A. Roxburgh, V.D., D.L., J.P., of Glasgow, President of the Boys' Brigade, and Vice President of the Glasgow Chamber of Commerce, said:

The time has gone past when it can be considered sufficient that the religious education of the child should be confined to one hour on one day of the week. At our meetings here, during the past days, it has time and again been insisted upon that the most important work the Church has to do is to care for the children. It has been pointed out that prevention is better than cure, that the hope of the Church is the child, and that the Church may well put out all her strength in trying to lead the children early into its fellowship, rather than have to make stupendous efforts to reclaim them later on.

To do this effectively something more is required than the Sunday-School class. We wish the lads and girls to realise that religion is a thing for everyday life, and that everything they do should be done as "unto God."

The "pull" these various organisations of which we have been telling have is that those in charge of them come into contact with the young people otherwise than merely in the Sunday School, and that the same men and women are associated with them in the secular pursuits of the organisation—educational, recreational, or otherwise—as meet with them at the Bible Class. The instructors have thus a greatly increased influence placed at their disposal which, if wisely used, is productive of the most excellent results. The children, moreover, learn to know their instructors in a way they seldom get to know their Sunday-School teachers, and the instructors, in their turn, have a quite exceptional opportunity of studying their charges. A mutual confidence and friendship is promoted which grows with the years and is specially helpful

when the time comes for a lad or a girl to leave the organisation and go out into the world. If all the boys or girls of our land were connected with one or other of these organisations, how the face of things would be changed in a few years?

We all know how the power of imagination is developed in children, and how they more or less live in a world of make-believe. They are all hero-worshipers—almost unknown to themselves. Happy the teacher, the guardian, or the leader, who has such intimate knowledge of his boys or girls and has so impressed his personality upon them that they have made him their hero. Anyone who attains this position has an added source of influence and has an exceptional opportunity of leading up to the highest ideals, even to Christ Himself, who is the supreme Hero to all who truly seek to follow Him.

Life is a great—the great—adventure, and there is nothing children more enjoy than adventure. They are always fascinated by the unexpected. Cannot we make use of this attribute to induce them to follow the highest, to follow the Christ the King?

The subjects to be discussed this evening deal with the relation of the Sunday School to world problems, and inevitably raise the question as to how far the Sunday School is a training ground for citizenship. In these days of the lowered political franchise this is an increasingly important question. If we believe that the best foundation for citizenship is a moral and religious one, then the Sunday School—if properly conducted—is undoubtedly the best possible school. Not for one moment that I would have politics or economics taught there, but that the young people, as they grow up, should have pointed out to them their responsibility for the conditions under which they live, and the power that is in their hands to alter or improve these conditions in accordance with Christian principles and for the proper exercise of such power they are responsible to God.

What a power there is in the Sunday School to revolutionise the world even socially, and in great measure to bring in the Kingdom of God, if it rose to the full height of its possibilities!

But in order to effect this, we must broaden the basis of our instruction and we must be at pains to show the children how Christian principles are to be applied to everyday life, and that the spirit of Christ can be carried into and made to govern every sphere of our activities.

The day school has a most important part to play in the education of the child. Our part is to build upon the instruction given there, with the fixed intention of developing the moral and religious side of the child's nature, and of providing him with a basis of Christian character which will enable him to bear himself as a Christian in all situations.

My contention is that this can be done only by taking into account every side of the child's nature, and teaching him that his moral and physical—as well as his spiritual—nature must be brought under the dominion of Christ.

To be a good citizen a boy must have learned to have every side of his nature under control, and it is our task to show him that the only way in which he can effectively do this is to submit himself to Jesus Christ as the Lord and Master of his life.

On Wednesday, June 25, Mr. James Cunningham, J.P., Glasgow, said:

The World's Sunday School Association, under whose auspices we meet, has two main objects:

First: The establishment and the extension of Sunday Schools in all the Mission Fields.

The Association's work is carried on through existing missionary agencies and Evangelical Churches by the provision of trained teachers, lesson schemes, literature, and all else required for the effective working of Sunday Schools. Everywhere the closest and most cordial harmony exists between this Association and other Societies.

Second: The development of a Missionary spirit in the Sunday Schools at home.

This helps to provide funds and arouse the interest of the rising generation and tend to the maintenance and extension of the work in the future.

The Association believes in the child as the Hope of the World and is in deepest sympathy with every effort made for his moral and spiritual well-being. It does not charge itself with any assistance to Home Sunday Schools; that is in the capable hands of the great Sunday School Unions existing in all Christian lands. Such Unions we are glad to say are also being gradually formed in the various Mission fields.

Missionary effort has long had a strong claim in Scottish Churches, though the time was when any proposal to spend money on the conversion of the heathen was looked at askance by ecclesiastical authorities and little encouragement was given to it by the Church. Happily these times have passed away and all Churches are vying with each other as to what they can do to carry out their Lord's command: "Go ye into all the world."

In May, 1824, the General Assembly of the Church of Scotland first definitely recognised Foreign Missions to be an essential part of its duty as a Christian Church and entered on the honourable course which it has continued to follow for the past hundred years.

Other Scottish denominations were early in the field and at the present time the two main Presbyterian bodies in Scotland are contributing about £350,000 a year for Mission work all over the world. Stations have been established at many places in India, Africa, China and the Islands of the Sea.

About 800 Missionaries from our Home Churches are on the field with 7,000 local assistants, many of whom are ordained pastors. Over 170,000

pupils are attending their day schools and colleges. The Continent of Europe, the Colonial field and special Jewish Missions all claim a share of attention, and the story of progress in the dark places of the earth reads with the intense interest of a vivid romance. Spiritual work on the field is assisted by Educational, Medical and Industrial departments all working for the main object of raising up earnest, devout and devoted followers of Jesus Christ.

These figures do not by any means exhaust what Scottish Churches are doing for Foreign Missions. All other denominations, Episcopal, Congregational, Methodist, Baptist, etc., have their own agents on the field. With our population of five millions we claim that Scotland is showing a fair interest in Church extension though we are by no means satisfied that we cannot or ought not to do more.

A Society in Scotland for the Propagation of Christian Knowledge which has existed since 1709, (and at that date carried on Sabbath Schools in the country,) recently provided for a Missionary lectureship in all of our four Scottish Universities, Aberdeen, Edinburgh, Glasgow and St. Andrews, by which a week's course of intensive study will be given every second year; this will no doubt do much to interest our students in the mission fields.

The National Bible Society of Scotland last year spent £36,000 in Bible circulation, distributing nearly three million copies of the Bible or portions of it.

Last but not least, let us mention what our Scottish Sunday Schools have done for India. A few years ago an appeal was made for assistance to provide teacher training for Indian Sunday-School workers, and £1,600 was raised. The interest of this was used to provide a qualified man for the work. Last year an opportunity occurred for securing premises at Coonoor in Southern India suitable for a Teacher Training Institute. The cost was £2,200, and it was decided to use the capital of the Scottish Fund with some accrued interest for the purchase of this building. Our Scottish Schools were appealed to and raised the balance, enabling us to hand over the Institute to the India Sunday School Union, entirely free of debt. It is to be maintained as a centre to which young Indian Christians can come to be trained as Sunday-School teachers, and carry wide afield the knowledge and skill acquired in the classes.

This College has been named the St. Andrew's Teacher Training Institute and it will be under the care of Mr. and Mrs. Annett, who are now with us. They have several Indian assistants, one of whom, Rev. V. P. Mamman, is also at the Convention. We trust this institution will have the continued support of our Scottish Sunday Schools.

I have said nothing of our Scottish heroes on the Missionary Roll of Fame, but Scotland has reason to be proud of its share in the pioneer work of missionary enterprise.

Much has been done, there is yet much to do, but in God's own time and in His own manner it will be accomplished. Let it be ours to do our part in our own day and to the best of our ability.

It is becoming more and more apparent that the evangelisation of the world will never be accomplished by missionaries from the West. Effort must be concentrated on the education and training of the Christians of each land to teach their brethren. East is East and West is West and even long residence in the foreign field will enable few missionaries so to plumb the depths of the Eastern mind and its methods of thought, as to enable them to present the truths they are seeking to teach, in a manner that will appeal or be understood.

There are, however, bright hopes that with a nucleus of earnest, devoted, educated students reared in the foreign fields the glad news of the Gospel may spread with a rapidity beyond our fondest hopes.

Evidence of this is being shown in the many Native Churches and Church organisations abroad that are more and more controlled by their own people. Indian and African clergymen and laymen as members of Presbyteries and Synods are helping greatly in the deliberations and this is cordially welcomed by all interested societies.

There is a grave danger that the pernicious propagandists of the worst features of Communism and Bolshevism may so impress the half-enlightened nations that anarchy and destruction may arise. There was never a time both at home and abroad when there was more need to hold up Christ as the Saviour of the world.

Christianity came to Scotland from the East and it is ours to return the glad news which has done so much for our own and all Western lands. It is not enough that we provide the funds for our missionary effort. Our sympathies and our prayers should go out to those who are carrying on this great work under conditions so often difficult and discouraging, in circumstances so full of trials and troubles. To our young men and women, who leave all the comforts of home and family and friends, for a mode of life so utterly different, among people so strange, often in danger and sickness and death; to these let us bid Godspeed. It is a great pleasure that we have so many of these noble workers at this Convention: to all we give a most cordial welcome, and say God prosper and bless you in all your work.

On Saturday morning the Very Rev. Professor George Milligan, D.D., D.C.L., the University, Glasgow, Moderator of the General Assembly of the Church of Scotland, 1923-1924, said:

A great educationist has said, "Let us live for our children," and the appeal is one which finds an answering response in all our hearts. At no period, perhaps, of the world's history could it have been made with greater probability of being listened to, and the main object of the great Convention in which we are now assembled is to learn how we can best give effect to it.

But while this is so, and we cannot be reminded too strongly of our obligations to the youth of our land, and of the unwearied efforts that are required if they are to be rightly led in those paths, where alone true righteousness and peace are to be found, we must not forget that while we can do much for the children, they can do much for us.

When our Lord set a little child in the midst of His disciples, it was not that they might teach it, but that it might teach them. And on another occasion He pointed to the children as the fittest symbols of His Heavenly Kingdom.

Mr. Moody, the American evangelist, has said in his clear, incisive way, that when our Lord was on earth, the one thing that reminded Him of the Home He had left was the faces of the children. And we know in our own experience how our own thoughts are lifted up, and our own feelings purified and ennobled by the fresh innocence and simplicity and directness of Christ's little ones.

> "Trailing clouds of glory do they come
> From God who is their home."

But it is not only for the uplift that they give us that we have to thank the children, but for the power they exert amongst the events and surroundings of our daily lives. How often what seems the weakest member in a household is really the strongest, and it is the child who rules—reconciling differences, knitting those otherwise separated more closely together, and imparting a joy which no other gift of God can so fully bestow.

Or, to take a wider view, what is it that led this Convention to assemble in its thousands from the most distant parts of the earth? What but the call of a little child? Could any other summons have proved so potent, or have led so surely to the Conference's leaving a lasting mark on the world's history? It is not too much to say that, when we remember that in ministering to the children, we are ministering to the Lord Himself, and that the motive of our work, and the secret of its success, are again to be found in His own assurance, "It is not the will of your Father which is in heaven that one of these little ones should perish."

And one thing more. Wordsworth has claimed for the child that he brings with him "forward-looking" thoughts. Amidst the disappointments and the sorrows and the sins which inevitably befall us as men and women, a child's face is turned to the future. In his presence we

realise that there is a better yet to be, and that with the new child there comes a new hope, a new possibility, of the new heavens and new earth, wherein dwelleth righteousness.

Many years ago, in the quaint old German city of Nuremberg, I saw an iron shrine, the work of one of those craftsmen who in the Middle Ages made their city famous. It was encircled by many figures of angels, of apostles, of teachers, but the topmost figure of all was the figure of a little child seated upon a globe. And the marvel of the shrine was this, that the child was the key to the whole. So long as he was in his place, the whole shrine with its many parts was firmly riveted together: when the child was removed, the whole fell to pieces. Doubtless to the mind of the artist the child was the Divine Child Jesus; but the same is true of every human child in his place and degree, and amidst the inevitable discouragement and difficulties of our work we are learning that the old prophetic vision is finding ever fresh fulfillments amongst us: "And a little child shall lead them."

THE SUNDAY SCHOOL AND WORLD PEACE

By the Right Hon. Viscount Cecil of Chelwood

World Peace! We are told to seek peace and pursue it. I do not know whether we have been, all of us, very sincerely determined to carry out that precept during the last four or five years, but we certainly have not been very successful. Peace in any real sense of the word still eludes us. At the best we have secured a cessation of hostilities. Nevertheless, though there is a good deal that is disquieting and even alarming in the aspect of international affairs, there is one cheering symptom. Never before, I think, have the Christian churches been so active and so unanimous in preaching the importance of peace, and particularly is that true amongst those branches of the Christian Church which are specially connected with the Sunday-School movement. It would be astonishing if it were not so, and, indeed, it is astonishing that here and there are heard dissentient notes.

The other day I was in Holland talking about the League of Nations. A friend told me (he was a Presbyterian clergyman) that he found some of his Dutch brethren had grave doubts as to whether the League of Nations could be advocated by a genuine Christian. They said that Christ spoke of wars and rumours of wars, and that therefore they must be regarded as part of a definitely ordered state of affairs in the world, and that it savoured of impiety to try and prevent them.

Well, I do not know that we need bother much about eccentric stone-age views of that kind. Certainly there would be, I imagine, very few Christian teachers who would venture to talk such nonsense as that in this country—though I suppose it is not so very long since people

doubted whether sanitation and the prevention of disease were not flying in the face of Providence.

What is much more serious than these exceptional follies is the apathy certainly in some sections of the Christian Church on the subject. That seems to me very strange. I should have thought there were very few things about which the teaching of the Bible is clearer than that peace among nations is part of the ultimate purpose of creation. Without doubt in the Old Testament numbers of passages will recall themselves to all our minds on the subject, and specially the well-known verses found in both Isaïah and Micah, culminating in the promise that the nations shall not learn war any more, and that this ideal condition of affairs is necessary for the time when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

It is quite true that the Old Testament recognises that there may be evils even worse than war and that it may be the duty, at least so I think, of a religious man to take part in a war if that be the only way of putting a stop to some cause of oppression or injustice.

Unless and until some substitute for war can be established and relied on I am afraid that I, for one, must admit that in given circumstances war is right. That, at any rate seems to me the teaching of the Old Testament, nor do I think the New Testament contradicts it. The Old Testament ideal has become clearer and more definite in the New Testament.

But though it may have been done brutally and blatantly by the German general staff, it was part of the war training in other armies and was regularly instilled into the fighting troops with more or less success. Indeed, if you want men to kill and maim other men, it seems natural to begin by trying to persuade them that the other men thoroughly deserve it.

Nor, if we apply the test of results, if we ask what fruit the tree of war has produced, shall we reach a different conclusion. I do not wish to press this side of my argument unduly, but, in spite of the great amount of personal heroism and devotion which were produced, it does seem to me a melancholy truth that, on the whole, the results of the late war have been no less prejudicial from a moral even than from a material point of view.

All that can be said of this most righteous war, as it seems to me, is that it was a lesser of two evils; that to allow injustice to triumph and oppression to succeed may be a greater evil than war and all its horrors. In that sense war may be right. But do not let us conceal from ourselves that even so it is a terrible disaster materially and morally.

It is, therefore, one of the first of Christian duties to seek some substitute for war which will secure justice and peace at the same time.

This cannot be done merely by vague aspirations or eloquent speeches. It is an intensely practical problem and one of enormous difficulty. War is an old established institution. It has always existed and there is no country which has been free from it. An immense literature has grown up in its praise, and very great vested interests are involved in its continuance. The whole habit of mind of the Government machine in all parts of the world considers war as part of the order of nature. If we are to do anything effective to put a stop to it we have got to think, and think hard and practically on the subject, and to beware of that most alluring of all temptations, namely, that of laying down impractical principles, and, when they are rejected, wrapping ourselves in our own righteousness and leaving the rest of the world to perish.

When I was in America there was a section of people who had raised what I think they call over there a slogan in favour of the "outlawry of war." That is just one of these phrases which I particularly dislike in dealing with practical affairs. It had no definite meaning, but it is very satisfying to those who prefer emotion to reason. I tried to find out from some of the people who talked to me about it what they really meant, and so far as I could understand, they wanted a solemn declaration that war was an international crime, and they desired the setting up of a great world court to decide international differences. But they had no suggestion as to how this denunciation of war was to be made effective or in what way decisions of the international court could be enforced.

They had, in fact, got not much farther than Alexander I of Russia and his Holy Alliance. His idea, too, was to have a solemn declaration against war which all the nations should agree to, with some sort of vague idea of an international conference from time to time afterwards.

All these plans are really much too vague to be of any value, and yet it is clear that you cannot go very far in the direction of an international constitution or Government. To begin with you would never get the nations to agree to it, and if you did the sentiment of nationality is much too strong to allow any such organisation to work.

That is why I have never been able to see any alternative to some such plan as that of the League of Nations. The League is not a super-state; it does not aim at coercing jurisdiction for the nations which form part of it. But it does provide an international organisation for bringing the nations together, inducing them to submit their grievances and disputes to open discussion, and forbidding them to resort to war until all other methods for settling their differences, whether by arbitration or judicial settlement or mediation, have been tried, and tried in vain.

To that has been added a machinery for systematising and improving what already existed before, namely, the settlement by international

agreement of those matters, whether economic, social or moral, in which the nations are interested.

I am not going to attempt to give you what you can find in many publications, an account of what the League has actually accomplished. It is enough to say that, so far as we have gone, the experiment has confirmed the opinion of those who thought that an international organisation more definite than that of Alexander of Russia, and yet falling far short of a superstate, would be a valuable and workable compromise. The League has succeeded in settling almost every dispute which has been brought before it, and has done very much to quicken international coöperation in non-contentious matters, and has done almost the only valuable work of international reconstruction which has been accomplished since the Armistice.

But it would be a very great mistake to think that all is now well. It is quite true that the League has been remarkably successful, that it has done a very great deal, and that it has grown steadily in strength and reputation since its commencement. But it would be the wildest optimism to assume that we can now rest on our oars, to feel that war has been definitely abrogated, and that we have entered on a period of more or less permanent peace.

If that were so there would be no meaning in the gigantic armaments which still exist, or in the restless efforts made by almost every nation to improve its warlike machinery. Almost every day we read of experiments or discoveries of some new method of exterminating human life or destroying material wealth by warlike operations. A new aëroplane, an improved battleship, a more effective tank, a larger submarine, a more deadly poison gas—all these and many other similar efforts of human ingenuity are recorded in our newspapers. Great sums of money and vast efforts of the human intellect, with huge armies of human beings, are still being devoted to the cause of destruction.

As long as that is so it is mere madness to believe that we are safe from war, or to relax for an instant our efforts for peace. Until the nations have at any rate begun to reduce and limit their armaments we have no rational ground for believing that they are even in the course of putting away their intention to fight. That is why to me this question of limitation and reduction of armaments is the most urgent and most important of all international questions of the day. It must be approached as we approached the main question of the League of Nations from a strictly practical point of view. We want to induce the nations of the world to give up this insane practice of arming against one another in time of peace. We want them to recognise that armaments breed armaments, and that if one nation improves its war machinery its neighbours are bound to follow suit.

I am not an advocate of disarmament of this nation or any other single nation. I do not think it would do any good. By itself it might even do harm, and I am almost certain that no responsible Government would ever venture to carry out a policy of limitation or reduction of armaments when that Government honestly thought they were necessary for the defence of the country if it was attacked. And I am certain that if any Government did carry out such a policy it would be very soon severed by its successor. Disarmament, and by this I mean the limitation and reduction of armaments, can only be carried out as part of a general policy in which all the nations, or at any rate all the stronger nations, shall take part. That is the first thing to realise. Disarmament must be a general international policy.

And the next thing that has been borne in on me in talking with the representatives of other nations is that, in those countries which regard themselves, whether for historical or geographical reasons, as particularly open to attack by their neighbours, it is useless to expect that any real reduction, still less any real limitation of armaments—any undertaking not to exceed a particular standard of armed strength—will ever take place, unless some means is found to increase international security.

I do not think in this country we realise at all what kind of feeling naturally, and, indeed, inevitably prevails amongst the inhabitants of many of the continental nations. Suppose you and your fathers had seen time after time your houses burnt to the ground, your crops destroyed, your relatives killed or worse, and suppose you and your fathers had engaged in similar operations against a neighbouring country, so that feeling of the utmost bitterness had been created and had persisted for many generations. Do you think you would have reduced your defences on reliance on the mere promise of your neighbour to do the like? Wouldn't you, every one of you, have said: "Yes, but suppose he doesn't? What is to happen to us then?"

I confess that as far as I can look into my own mind that is the view I should take if I lived in a country such as I have described. And it therefore seems to me that if we are to take this question of international armaments seriously, vital to international peace as I believe it to be, we have got to face the fact that if you are to induce the continental nations to reduce their armaments you must give some alternative protection. In other words, you must say to them, "Enter into a general plan of reduction of armaments, and if you are attacked we and all the others who have joined that plan will undertake to come to your assistance." And we should not only give a general undertaking, but make it so specific that the average person will feel justified in relying upon it.

Whether we come to it soon or late I am satisfied myself that to some such plan we have got to come if we really desire peace or if we have

made up our minds that it is our duty to secure peace by every means in our power. For, believe me, it is not enough to desire peace or to desire disarmament or the reduction of armaments. Those are practical questions and must be dealt with practically. We must never allow our minds to be dulled by vague phrases and aspirations in dealing with practical problems. That does not mean that we can solve any of these difficulties by machinery alone. A disarmament treaty, or the Covenant of the League of Nations or any other instrument of the kind is in itself powerless, obviously powerless, just as any other piece of machinery can do nothing without the motive power to move it. To get effective action you have to have your motive power, and you have to have your machinery. The machinery will not work without the motive power. You cannot apply motive power without machinery.

We have now got a piece of international machinery in the League. It ought to be completed by another piece of machinery for the disarmament of the Nations. But neither of these machines will work without your assistance.

It is you, those concerned with such organisations as the Sunday School, who must supply the force by which these machines are to do their work. Here is a cause in which Christians, indeed, all religious persons, may well unite. International peace, peace and good will among men! There is no religion, certainly no section of Christianity, which cannot approve these objects. By all means let everyone examine whether any particular proposal made for aiding them will produce that result, and, if it will not in his judgment, let him say what alternative plan he prefers. But do not let him stand aside and do nothing. We want all the help we can get if we are to destroy war. We want the united effort at any rate of all Christian men and women; and surely here is a cause in which, whatever our theological differences may be, we can all join together.

We hear a great deal about the reunion of Christendom in these days. There is no doubt a great desire for it. I would not say a word to discourage those who are seeking ecclesiastical peace or theological agreement. But I sometimes wonder whether the result they long for is not more likely to come through a common effort for objects we approve rather than from abstruse theological discussions.

The Gospels began with conduct before they touched opinion. The Sermon on the Mount preceded the discourses at the end of the Gospel of St. John.

In any case, this great organisation, coming from so many lands, and with so great a history behind it, may be of essential service to world peace, provided it is not afraid to preach its ideals and does not lose sight of the practical side of their application.

THE NEW WORLD SITUATION

By Basil Mathews

There is a well-known and learned Principal of a Theological College in Great Britain—though wild horses will not drag his name from me—who is teased by his friends with the story that, on one occasion, he concluded an address to a Junior Sunday School with this memorable peroration:

"And now, my dear boys and girls, whatever you may remember or forget of what I have told you, I do want you never to forget this—that the dominant principle of the twentieth century thought is the conception of solidarity."

The response of the children is not recorded in the story; but the Principal, even if his polysyllabic arrow went over their heads, has provided me with one that pierces to the very heart of my subject. Indeed, there is a very real sense in which it is the very foundation. Let me repeat it: "The dominant principle of the twentieth century thought is the conception of solidarity."

A fortnight ago I had breakfast with two Fijian chiefs,—strongly built, brown-faced, genial, educated men. They have travelled for more than eleven thousand miles round the world from their homes to see the heart of the Empire of which they are the most distant members, to take part in the British Empire Exhibition at Wembley, and to see the King, who is to receive them at Buckingham Palace next week.

As I sat facing them over our porridge, the first thrill that came over me was the thought that, if it had been in the time of their cannibal grandfathers, I myself might have been the breakfast! The second thrill was the discovery that in actual fact the man by my side, Rata Veli, was the grandson of the most famous cannibal chief Fiji ever had—Thakombau. The dramatic scene swept back into my recollection of Thakombau, who had recently embraced Christianity taken to him by that daring Methodist preacher, James Calvert, as he lay dying in his hut while, in spite of all that he or Calvert could do, his still heathen wives were of their own will wangled to follow him into the grave and to tend his needs in the next world.

The third thrill of that breakfast was the shock of sudden contrast when the elder of my two companions, Ratu Rabici, O.B.E., one of the two Fijian chiefs upon the Legislative Council of Fiji, in response to a question about the future of Fiji said:

It is bright. The opening of the Panama Canal has put Fiji on the highway of international sea traffic. Fiji is now on the direct route from Panama (and thus from the Atlantic Ocean) to New Zealand and to Australia. As a coal and oil station for ships and as a trading centre, Fiji is developing and is capable of enormously increased expansion.

In a flash he had revealed the first great truth about the new world situation. Fiji, isolated absolutely from all the world less than a century ago, is linked up to-day not only with the world-wide fabric of the British Empire, but with North and South America, as well as Australasia, with the Atlantic as well as the Pacific, with the West as well as with the East.

The first outstanding fact of the New World Situation is that by the technical miracles of modern science, we of all nations have become interdependent.

Chief Rabici went on:

The Chinese come to Fiji and they develop the banana trade. The Japanese buy shell to make pearl buttons. The Indians (60,000 of them to 90,000 Fijians) work on the plantations, growing sugar, rice, cotton, and so on. Our own people, the Fijians, work on the cocoanut plantations, producing copra for the soap market. There is room for all, and for far more than our present population. We have a rich soil. In our ground, too, are all the minerals except gold. The Fijians themselves (after diminishing in number for years) are now beginning to increase again, owing to the expansion of hospitals and the training of native doctors, and to the higher moral standards set by the powerful Christian churches.

Here this Fijian chief had thrown into vivid relief the second great factor in the New World Situation: that in their interdependence the races have intermingled.

So, as the talk went on, I found that, just as the league-long breakers of the Pacific Ocean boom and break in white foam on her coast, so the incessant tides of the world's humanity—British, European and American; Chinese, Japanese and Indian—flow in on the life of that remote Pacific Island, and the electric cable and the waves of wireless messages carry to Fiji from ships at sea the story of the movement of the world's life. In their homes the people read the daily papers and their other periodicals, and the grandsons of cannibals, riding in their Ford cars, go down to Suva to their cinemas to witness the antics of Charlie Chaplin, the prize-fights of Carpentier and Siki, the Adventures of Sherlock Holmes, the heart throbs of Pola Negri's passion dramas, and the cowboy adventures of Deadwood Dick.

Here I realised the third great factor in the New World Situation: that the ideas of the world, its feeling about life, are being communicated simultaneously to all peoples by the cable, the wireless, the daily paper and the cinema. So I found in these far-distant islands of Fiji, lying there in the vast expanses of the Pacific Ocean like a clump of marguerites in a gigantic meadow, all the elements of this enthralling new world situation that is setting for humanity in this generation a problem exceeding in range and complexity, in perilous evil and potential good, any situation that has confronted humanity in historic time.

Let us look now more closely at these facts. The root element in the situation, whether we look at it in the microcosm of Fiji or the macrocosm of the whole planet, is, as we have seen, the inextricable interdependence in which we are all bound up together to-day. It starts in the sheer physical necessaries of daily life. Taking Fiji alone, you and I to-day have used soap made from the copra of their cocoanuts by Fijians; we are wearing raiment made from the cones of the softest cottons in the world that are grown in this South Sea Island by Indians; we wear buttons made from their pearl shells by Japanese; nor is it the fault of the Chinese banana cultivator in Fiji if Australia is to-day singing that horrible song describing the serious shortage of that yellow fruit!

This economic interdependence, this employment of the labour of every race in the world by ourselves, is a fundamental, unalterable fact of the modern world. It links the West with living tethers, not simply with the South Sea islanders, but with the Africans, from whose hand comes the rubber of our tyres and footballs, and the heels of our shoes; the coffee and palm oil; the copper and the gold that we use each day of our lives; and with India, China and Japan by the innumerable raw materials of our foods and fabrics that come to the West from the East, and the shiploads of manufactured goods that the West sends back to them. Every nation and race in this vast audience—and what race is not represented here—gives to and takes from every other people. We are interdependent.

This interdependence is not simply physical and economic; it is for many reasons moral and spiritual. If we supply each other and employ each other all over the world we have all the moral responsibilities that bind merchant and customer, employed and employer. Geographical distance can never cancel moral responsibility.

This moral and spiritual issue runs deeper still. The West, by the tremendous expansion of its commercial and industrial system, is transforming the very tissue of the life of the world. Go to South Central Africa and travel among the thousands of villages to which the labour recruiter goes. He has called out, at any given time, from those villages, by the lure of wages, over a quarter of a million primitive adolescent males from their tribal life into the hurly-burly of the Rand and the other industrial areas. They go to Johannesburg and the other cities. The years of labour in the mines; the talk with men of every type in the compounds; the company and the conduct in the drinking saloon and the brothel; the pictures of the West seen in their cinemas, open the eyes of their minds to a new world. These things destroy irreparably in these young fellows their primitive animistic faith and their tribal loyalty to the chief and the community. In a word, we are smashing the whole religious and social foundation of their lives.

Can we leave it there? We have broken the cisterns and the water has run out. If their souls die of spiritual thirst and moral hunger in the desert of our industrial civilization out there in Africa, the awful responsibility is on us—on Western Christendom. And it were better that a millstone be hanged about the neck of our civilization and that it be cast into the depths of the sea than that through it these other races should perish.

Similarly, this spread of the demand for labour is sweeping across the Far East and parts of India, and has already drawn many millions of Asiatics from the primitive plough, the hoe and the digging stick, the hand loom and the spinning wheel that their fathers and mothers have handled for centuries, to the power loom, the whirling millions of spindles, and the ironworks. In China the iron mills already compete with those of Pittsburgh.

This new vehement proletariat in India and the Far East counts to-day its strikes by hundreds every year, and their languages are adopting new words like sabotage, Bolshevism, Soviet, lock-out, and welfare work.

It is impossible here even to catalogue the multitude of factors that to-day in the economic and industrial world, in transport by sea and by land, through the railway, the steamship and the motor lorry, the cinema and the sewing machine, the cable and the wireless, are transforming the human scene before our eyes. But that transformation that the West calls progress, is not in itself necessarily, from the point of view of the mind of God, advance in His purposes.

Let us forever clear our minds of the illusion that the spread of Western industrialism is in itself a benefit. When we have replaced the minaret of the East with the factory chimney of the West, and drowned the Muezzin's call to prayer in the factory whistle's call to work, we are not an inch nearer to the Kingdom of God. We may, if these things are the forerunners of class conflict and interracial war, be nearer to the gates of Hell.

In this wonderful interdependent world of ours, however, there is something that travels more swiftly than our foods and fabrics; links us up more intimately than even our labour and industry; and transforms the lives of the other nations and races more profoundly than any other force. I mean, of course, ideas. Ideas are to-day flashed electrically across the world as soon as uttered; and ideas are, on the one hand, the most violent high explosive in the world, or, on the other hand, the most marvellous and active builders of new life out of the ruin.

An idea can blast an empire to fragments. If one questions that statement, look at the soil of Europe to-day where, under the very eyes of everybody listening to these words, the idea of self-determination has bombed the thrones of the Hapsburgs of Austria, the Hohenzollerns of Germany and the Romanoffs of Russia, into irreparable ruin.

This spring, when in Cairo, I went (with my colleague, Mr. Kenneth Maclennan) into the private room of the Prime Minister of Egypt, Zaghloul Pasha, to talk with him about the international situation. As I saw the rather wizened and tired face of this frail man, it suddenly flashed upon me that here was something astounding, unique. Zaghloul Pasha is the first Egyptian to rule in Egypt without foreign imperial control for over two thousand years—i. e., since the Persian conquest of Egypt, centuries before Christ was born. And he is the first man in all history who has ever ruled Egypt (the oldest civilization in the world) by democratic election of the people themselves. In a word the liberation of Egypt is the creation of an idea—the idea of self-determination.

A fortnight later I sat in the house of the Sheikh in the village of Nain on the fringe of the plain of Esdraelon in Palestine. With him was the Sheikh of Endor. Around were the village notables. The first question they asked me was, "When is Britain going to fulfil her promise to give self-government to the Arab?" The last word to me, after about an hour's talk, was to conjure me to use my fountain pen, which they, with true Oriental picturesqueness, said was "mightier than the cannon," to induce the British people to let the Arab govern himself.

Look across the world and everywhere you see how this idea of self-determination—translated into Sinn Fein in Ireland, and Swaraj in India, Egypt for the Egyptians in Egypt, into Thranianism in Turkey, Arab nationalism in Western Asia, and reverberating in the cries, "Asia for the Asiatic" in the Far East, "Africa for the African" in Africa and America—is transforming the political contours of the world.

This world-wide nationalistic and racial upheaval is breaking in on the shores of every continent and island, and everywhere it threatens the peace of the world. Five columns on the middle page of yesterday's "The Times" were given up to the vehement and rancorous racial debate between America and Japan, over the new action of the American Senate. Responsible men tremble for the peace of the Pacific. There are among the small, new nationalities of Europe to-day more men in standing armies than there were before the Great War. Western Asia, from Smyrna to Persia, is the cauldron of racial heats. White, black and brown in South Africa are divided by such antagonisms as have led most cautious observers, like Lord Selbourne and Lord Gladstone, to warn of the peril of a hideous and bloody race conflict.

The supreme fact of the new world situation, then, is that we are physically interdependent and intermingling, but morally disunited and in antagonism, and in that fact there lies the terrific and awful menace of inter-racial strife on a world scale.

What, then, is wrong with the world? It is, I suggest, this: Self-determination is good in its stand for liberty, but, carried to its logical

conclusion, it will break up every group in the world, from an empire to a football team, and set us all at each other's throats. And for us to be set at one another's throats with the aërial navies and poison gases of to-day and to-morrow, is to blot out civilization from the planet. We shall be in the situation pictured in the German paper, *Simplicissimus,* a few weeks ago: an ape sitting in a tree round the roots of which lie the dead bodies of men. "Man has destroyed himself" says the ape. "Now we must start all over again."

Self-determination (or to use Nurse Cavell's word, "Patriotism") is not enough. We need another idea to surge across the world and saturate its life. That idea is coöperation. Its root principle is not self, but service; its fundamental conception is solidarity and its eternal foundation is in one place and in one place only: it is in the Fatherhood of God revealed in and through our Lord the Saviour, Jesus Christ.

That idea, carried into practice, can not only save the life of man on the planet, but can build up a new world order of peace such as man has never dreamed to see. The first great experiment in such coöperation has been launched in the League of Nations; but the League of Nations is still incomplete. The League is, in essence, the will of man to have peace, organised into a political form. And for that reason the League is imperfect and does not control the situation. It can never be supreme till man wills peace as his supreme demand. Man himself, in his own heart and mind and soul, must have the spirit of world brotherhood, before it can be effective in the world at large.

The peace of the world and the healing of the wounds of the nations will be achieved in the mind of the world's youth, and if man is to get that idea of world coöperation as his dominating idea, he must get it when he is young. The child is the foundation of the Kingdom of God on earth as in Heaven.

The problem of the world's future is therefore a problem in the Christian education of the boys and girls of all nations. The hope of the world lies in the creation of a new spirit organized into a world unity for world peace. The New World Situation from that angle is, as H. G. Wells has vividly said, "A race between Education and Catastrophe."

May I be forgiven for saying at this point, one personal thing? It is this: that that conviction is so completely the dominating conviction of my life that it and it alone brought me to the decision to accept the invitation of the World's Y. M. C. A. to wrench up the roots of a lifetime in Britain and go out to Geneva to try to produce for the youth and the leaders of the youth of all races a Christian educational literature that can be used in every continent and in all tongues for the purposes of the world-wide Kingdom of God.

We are faced, then, by the stupendous task of transforming the new world situation from within by making the rule of Christ absolute in

the mind of boyhood and girlhood. Is it possible? It is: but on stern conditions. In the midst of this troubled human scene where, in the words of John Drinkwater, "the continents and seas are loud with lamentable wrong," stands Christ. In His pierced hand is the plan of the world-wide City of God whose walls shall embrace humanity. In His fellowship is the power to achieve world peace. He can achieve it; but He wills only to achieve it through us and through not only our emotions but our brains, trained to the fullest pitch of technical efficiency. We must be as efficient at, and inventive and adventurous at, our job as the finest doctor or engineer or merchant is at his. And we must not waste our strength in divisions; we must be united. We must be one in Him who is one with God.

If we are that, then I say, in all sober earnestness, that the forces represented here in this hall under this roof this night can in the power of Him who said, "Behold I make all things new," transform the world situation. As I look out on your faces I see the lands and the schools from which you come: from the cities and villages of Japan and Korea, China, Burma and India, from the Near East, Egypt and Africa, from Europe, from every dominion of the British Empire, and from the mighty Republic of America. You can do it for you are a world-wide Christian educational force.

Centuries ago there rode through Europe a man upon an ass—Peter the Hermit, calling the people out to an international crusade. He called them to leave home and fields, castle and cottage to recover an empty tomb by physical war. But to-day, One rides through the world, through all our lands, One who came riding upon an ass to the place of trial and crucifixion, and as He goes He calls us to a world crusade to transform the world from war to peace, from hate to love, from the path of Hell to the Kingdom of Heaven, a crusade whose war cry is, "God is love; love one another."

Trumpeter, sound for that last Crusade!
Sound for the fire of the Red Cross Kings!
Sound for the splendour, the passion, the pity,
That swept the world for our Master's sake:
Sound till the answering trumpet rings
Clear from the heights of the Holy City:
Sound for the tomb that our lives have betrayed:
O'er ruined shrine and abandoned wall,
Trumpeter, sound the great recall
Trumpeter, rally us, rally us, rally us,
Sound for the Great Crusade.

THE SUNDAY SCHOOL AND THE WORLD CALL

By Rev. James I. Vance, D.D.,

Nashville, Tennessee.

I want to treat this theme by painting the portrait of the first man who in an adequate way heard the summons and responded to the challenge of the world call. Sometimes one reveals himself in a phrase. Paul did when he said, "I am debtor."

He did not call himself a creditor, but a debtor. He felt that he was in debt to the world, and he purposed to spend his life paying his debt. This was his program. He was in the world not to see what he could get out of it, but to see what he could put into it, not to see what he could make others do for him, but to see what he could do for them. Had he been a rich man, this would have made him a philanthropist, but being a poor man, he capitalized himself, and began to teach and preach.

Is this the view of a visionary? Is one lacking in practical sense who feels that society has claims upon him, who has heard the world call to service? Is civilization just a refined way of playing the beast? To get on in life, is it necessary to go back to the jungle?

I am not saying that one should not pay his honest debts, but I am wondering whether there may not be some debts that have never been recognized, some obligations that have never been honestly faced, some duties that have been dishonored and undone. I am wondering whether there may not be people who are deaf to the world, who are thinking of what the world owes them, but who, if they could see the faces of the children of the world and sense the possibilities packed into these young lives, would begin to say with Paul, "I am debtor." Poor fool that I am! I have been cultivating my crop and counting my dividends and tearing down my barns to build larger, and thinking of how much I own, when all the time it is not what I own, it is what I owe."

Paul names his debtors—Jews and Gentiles, Greeks and Barbarians, wise and unwise, privilege and need, culture and ignorance—he is debtor to the world.

Paul, you are taking in vast territory. You are rather ambitious. Don't you think it would be wise to reduce?

But Paul declined to burn his obligations. The world call assumes a world obligation. There are those who admit the Greek, but balk at the Barbarian; who hear the call of country, but are deaf to the cry of aliens, who say England for the English, America for the Americans, God for the elect.

If we reduce the field there will be trouble. Humanity is one. God cannot be monopolized. The safety spaces are gone. So cheap a thing as money says that no man any more liveth to himself.

How wide is our trade line? We are out to make a dollar anywhere under heaven. Our trade line is the world. Well, you must draw your debt line as wide as you do your trade line; and you must not make your debt line serve your trade line. You must not try to coin your charity into dividends. You must not capitalize your philanthropies as an annex to your commerce. You must not cultivate the Near East or the Far East to find a market for your wares. That sort of thing is not hearing the world call; it is sounding the trade trumpet.

How did Paul get the idea that he owed a world debt? I think he felt that life was a trust, and must be lived in harmony with the terms of the trust. He got a vision of world need. He saw through the eyes of Jesus that sight which, if a man see once, he can never forget. He saw the children of the world and their fathers and mothers as sheep not having a shepherd. He heard the moan of the weary and the sob of the broken-hearted and the pitiful cry of the starved and dying. Then he saw that in some strange way he had that which would meet the world's need. To have anything is to get God after you, and to increase your holdings is to pile up your obligations. In addition to everything else he got a vision of Calvary. He saw Christ on the cross and said, "I am not my own; I have been bought with a price. I am debtor. I must spend my life paying my debt."

Thus the call comes to you and me. There is one way of keeping out. Life is a trust. All around us is a world in need. In our hand is the bread that will feed its hunger and the cup that will quench its thirst, and yonder on the Cross is the Christ who bought us with His blood. Do you think you can turn your back on all that and say, "It is none of my business; let them look out for themselves"? If you do, the world will condemn you, and the needy will curse you, and God will not forget.

Paul proposed to pay his debt by preaching the Gospel. He might have founded a charity or built a church; but he said, "As much as in me is, I am ready to preach the Gospel." This is the best answer to the world call. This is the biggest payment on the world debt.

It has been a great thing to feed the starving children of the Near East. But the world call means more than that; it means feeding the souls of those children as well as their bodies. It means a ministry to the spiritual as well as to the physical. If we are to have a new Near East, we must follow our soup kitchens with Sunday Schools; we must train character as well as save life.

The time came for Paul to sum up, to render his account to his Master. What has he to show for his life? He has had a wonderful opportunity; he has been in all lands, he has touched life widely. Let him speak for himself:

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a

night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

When Christ heard that, I think He must have said, "Paul, it is glorious; it sounds just like Calvary."

And so the great thing is not the receipt; the great thing is the payment. And the payment that counts is the payment that costs.

THE CHURCHES AND WORLD PEACE

By the Very Rev. E. A. Burroughs, D.D.,
Dean of Bristol.

It is a high privilege to be allowed to take any part in this great international assembly of workers for the Kingdom of God, and especially to be invited to speak on my present subject, and to follow one who stands before the world, since the death of ex-President Wilson, as the foremost champion of the new or Christian scheme of world politics which centres in the League of Nations. But let me hasten to explain that I owe this privilege, not to anything which might be supposed to lie in me, but to the fact that I represent, however inadequately, the British Council of the World Alliance for Promoting International Peace Through the Churches.

That, as you know, is a great international federation, handicapped, indeed, more than most such societies, by the length of its title as well as by shortage of cash, but given, from its very birth, a touch of predestination and mystery which suggests that it has, in the Providence of God, a great work to do. For it was born at Constance on August 2, 1914, the very day of the outbreak of War. On that very day the representatives of all the principal Christian nations, including those which were about to be separated by the greatest of gulfs for four and a half years—if indeed one can think of that separation as ended even now—passed four resolutions which constituted the World Alliance. Let me read you the first two:

The object of the Alliance is to carry into effect the resolutions passed at Constance on August 2, 1914, namely:

1. That, inasmuch as the work of conciliation and the promotion of amity is essentially a Christian task, it is expedient that the Churches in all lands should use their influence with the people, parliaments and governments of the world to bring about good and friendly relations between the nations, so that, along the path of peaceful civilisation, they may reach that universal good will, after which Christianity has taught mankind to aspire.

2. That, inasmuch as all sections of the Church of Christ are equally concerned in the maintenance of peace and the promotion of good feeling among all the races of the world, it is advisable for them to act in concert in their efforts to carry the foregoing resolution into action.

The third and fourth resolutions were concerned with constitution and machinery,—a machinery which, of course, the War prevented from functioning. One attempt at an international gathering was made in 1915, but failed. However, in ten of the countries concerned in the Alliance separate national councils were formed around the delegates who had met at Constance, and when, in the autumn of 1919, it was possible for the International Committee at last to meet, so far were the delegates from admitting defeat or even discouragement, that the original programme was resumed, and the representatives of the nations, including France and Germany, Italy and Austria, passed several momentous new resolutions, culminating in one unanimously affirming "the unity in Christ here manifested, although national and confessional differences are many and profound," and "the deep conviction that the healing of the wounds of the nations and the rebuilding of the social and international life of the world can only be accomplished in and through Jesus Christ our Lord."

The result is that to-day twenty-six nations are represented on the International Committee, and have National Councils of their own, the British Empire only counting as one, though the Overseas Dominions may at any time claim separate representation.

On the British Council all Christian denominations are, I think, represented, except (as usual) the Church of Rome; and the Salvation Army and the Unitarians also have seats. Nor will it surprise the Scottish part of my audience to hear that the apostle of the movement, the European Organising Secretary, is, like all the most important people in England, a Scot. It is, I suppose, by way of a gesture of generosity, such as the paramount partner can afford to make, that on this occasion you leave the handling of the international question to representatives of the mandated peoples of England and Ireland, with only a Scottish chairman to keep the peace.

The method of development which the World Alliance has chosen is the affiliation of Christian congregations rather than the enlistment of individual members. Congregations adhering to the Alliance are asked, once a year, to make a solemn act of prayer and self-dedication to the cause of promoting international friendship, and already the Sunday next before Christmas is coming to be known as Peace Sunday. As such we have observed it in Bristol Cathedral the last two years. But in any given congregation the proportion of those whose eyes are open and their hearts on fire is apt to be small; and before such corporate acts can be real right through, or result in real pressure upon public

opinion outside the Churches, there is need for a good deal of education to form a right public opinion within them.

For even the most instructed Christian, and the most alive to all that is involved, can hardly escape a tinge of that scepticism, the fruit of continuing disappointment, which, as a distinguished American professor has lately said, is "the biggest obstacle to permanent peace." The people of Glasgow will remember how last autumn an ex-Lord Chancellor of Great Britain made himself, on a most unsuitable occasion, a sort of "loud speaker" to broadcast that scepticism which he shares with many other men of the world. And though there was a prompt and welcome chorus of public resentment, of course we all heard in private a good many murmurs that, although Lord Birkenhead was wrong to say such things out loud, yet the facts of to-day were largely with him. More recently the commotion over the "C. O. P. E. C." pronouncements on international relations was a further reminder how far we have still to travel before we can count on finding, even in the Churches themselves, a steady conviction that world peace is meant to be, can be, and is going to be. And that is where the work of the World Alliance comes in, to build up such a conviction in all the Churches as will in turn impress itself on the world.

For, as history shows again and again, and psychology has reasserted, convictions are the only power which ever really conquer circumstances. All the great forward movements come from within, and start as faiths. And if we want even yet to overcome the untoward drift of circumstances towards what, if it comes, will indeed be the last war of this age, the eclipse of our present civilisation, then the only possible way is to plant the peace conviction deep in all Christian hearts, and especially, by teaching and suggestion to make it part of the necessary mental furniture of every boy and girl. That, of course, is where the Sunday School comes in.

We hear a good deal to-day, not least from Glasgow, about the coming Dictatorship of the Proletariate. But we are under a dictatorship already,—the dictatorship of public opinion: a dictatorship the more regrettable because, through lack of any core of moral conviction, through not being strung on the thread of any real philosophy of life, let alone religion, the utterances of this public opinion are disconnected, arbitrary, unfruitful, and too often actually wrong.

And yet, at least in Great Britain and America, there still remains—a blessing inherited from a more religious past,—a sensitiveness to the magnetism of moral ideals which makes our public opinion, and therefore also our politicians, far more suggestible in the long run by the Christian Churches, when they really stand together on moral ground, than by any other organisation. One might perhaps cite the Sunday closing of Wembley, and the prompt suppression of cruel features in

the Wild West Show, as the latest witness to this influence. The Briton has all the more awe of ideals because he lays himself out to be "the practical man"; and the sudden streaks of unthought-out idealism which British and also American policy so often show, in the midst of otherwise practical and largely commercial programmes, are a feature which, especially in our foreign politics, has always mystified other nations. Mr. Lloyd George has left on record not only the way it did so at the Paris Peace Conference, but also what, in his opinion, lies behind it,—the lasting influence of John Wesley and the Evangelical Revival upon both halves of the English-speaking world. Anyhow, even in the divided and unorganised conditions of British Christianity, there is, I believe, no British government which would care to flout the Christian Churches, if on any given moral issue they stood together and fought as if they really meant it. And at Washington, I understand, the Capitol habitually trembles when the Federal Council of the Churches tunes its multitudinous pulpits and unleashes the pens of its millions of well-disciplined scribes.

We live, I say again, under a dictatorship of public opinion, but a public opinion which, at least in the English-speaking nations, is still highly susceptible to Christian influences and has all the respect, however grudging, of the ignorant and frivolous person for his educated neighbour who knows his own mind. What we need is to place the Christian community in every city and village in this privileged and influential position: to fill it with persons who, on this most vital of all issues, are educated and know their own minds. That done, it will not (I submit) be as difficult as perhaps it seems, to "educate our master," and, through a changed public opinion, change the world.

For we have to-day an unrivaled opening for Christian propaganda on behalf of a new world-view,—a new "*Realpolitik*" in which the "realities" shall at last be real, and not the discredited fictions of materialism. We have seen the utter failure and suicide of that "*Realpolitik*" with which Germany identified herself, though Europe is still haunted by its hardy ghost. We have seen the stultification of the great Peace Conference, manned by the best brains of the conqueror nations, just because it failed to escape from the mental habit which materialistic nationalism had induced all round. We have seen, in a thousand different directions, the ordained futilty of selfishness,—in nations, class, or individual,—the stupidity of material greed, the economic rightness (to put it no higher) of altruism, the way in which the widest sympathy proves the highest practical wisdom, too. Whenever world settlement has been thwarted, a blind selfward bias somewhere has been to blame,—that bias from which Christ came to set men free through adhesion to Himself and inspiration by His wide humanity. Whenever real success has been registered, as in the efforts of the League of Na-

tions, the key to it has been the wider, selfless outlook made possible by thinking Christianly, that is in terms of the Human Whole, the One Family of the One Father in Heaven.

In other words, in war and peace alike, we have failed in so far as we would not be Christian; we have succeeded in so far as Christ's way has been tried. We are already familiar with the idea of remitting one's debts to save one's pocket, and with the thought that a nation's life, like an individual's, consists not in the abundance of its possessions, but in the number of its friends. We are coming to see that our commerce depends for its fruit on friendliness,—on merging the cash nexus in the social bond. Even the French, perhaps, are beginning to apprehend that the only way to make an enemy harmless is to turn him into a friend.

I say, we have to-day an unrivaled starting point for a new *Real-politik*, a world-view whose realities are the very opposite of those which that discredited term implies,—a world-view which will treat the ideal and the spiritual as the only real: the world-view of Jesus Christ, which ought to be that of the Christian Church. That is the only possible alternative for the broken materialism of yesterday and for the zig-zag opportunism of to-day.

That the Churches should have failed to see and grasp their opportunity, and enforce their viewpoint, during or at least just after the War, will be the lasting shame of our generation in the eyes of history. But the evidence which was then available is only more plentiful to-day, and, as one hope after another vanishes, the world is coming silently round at any rate to the opinion that, if the Christian way were practicable, it would be the way of peace.

Now there, of course, we face a challenge to our convictions. Do *we* believe that Christ's way is practicable? It is but another way of asking, "Do we believe that He is the Son of God?"—in other words, that He has the universe behind Him and with Him,—"and also the Son of Man,"—so that what He is human nature can be, and is meant to be? Granted the Christian view of the Person of Jesus Christ and the relation of God to man implied in it, we have in Him exactly what the world most needs to-day: a new principle of association to supersede the national instinct, that spiritual foundation for lack of which (as we have been told) the world-commonwealth of the future cannot be built." For of course in this Divine Humanity there would be "no room for Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave and freeman." The very deepest cleavages of race, religion, culture, and class would be obliterated in a common sense of and passion for the Human Whole, based on a universal reverence for human personality as sacred, because God-derived. St. Paul, at a time when it must have seemed ridiculous, looked on to and proclaimed as

real this human unity which our age has got to realise or perish. With twenty centuries of ever clearer evidence for His inspiration, can we not, even with such incentives, bring it home to the world to-day? It is only a case of convincing others that we are really convinced ourselves.

Nor need the process of convincing them be so very arduous, if indeed man is made in the image of God. Even in a world which still speaks the Babel tongues of nationalism there are sometimes faint, pathetic glimpses of a longed-for higher allegiance. Every now and then the human heart beats out, of itself and unawares, the very rhythm of the Kingdom of Heaven. It did so constantly, conspicuously during the War: and one of the realities on which we must base our new *Real-politik* is the spiritual, and therefore unselfish, nature of man as such, whatever his colour or culture or class.

In the first few weeks of August, 1914, the French made a raid into Alsace, the purpose of which was not at once apparent. It was to seize and carry off, so far as possible, the Alsatian youth, German-speaking, but passionately French in sentiment, who otherwise in a year or two would have found themselves in the German army. A batch of these lads was quartered in a little mountain town in the South, where their German speech at once raised hostility against them and prevented their revealing their true selves. An Alsatian lady, from whom I had this story,—one who had herself been through the siege of Strasburg in 1870, —came to live with the little colony, and organise employment and recreation for them. Among other things she was ready to teach them singing. What would they like to learn to sing? At once they cried, "The Marseillaise," a song which was strictly *verboten* since 1871, and which was never sung in public in Strasburg till the day when the French came into their own again. The first desire of these ambiguous, German-speaking sons of France was to learn the national hymn of their country. And so my friend sat down and played it. "But," cried the lads, "we know *that* already: that is what we shout in the woods!"

Do you see my point? The words were gone, but the tune survived them. Even its associations were lost after nearly fifty years of foreign dominion. Apparently they did not even know why that tune was only "shouted in the woods." But they had kept the tradition of so shouting it,—and now at last they knew why: what had seemed a trivial, irrelevant possession, to be perhaps a little ashamed of, proved to lie very near the heart of their birthright. The song which they "shouted in the woods" proved to be the hymn of their true Motherland, to whose service they had now returned when they might so easily have fought against her instead.

And so it is, I believe, with what we sometimes call "the natural man." He is often more spiritual than he knows. Made as he is in the

image of God, he is haunted, above all in youth, by the Christmas song of the angels. He believes at heart in peace and good-will. But the song of brotherhood is one which he sings to himself "in the woods." It is part of his little stock of ideals,—things which one doesn't talk about to one's neighbours or try to realise in everyday life.

What we need is to preach and practice a new, inverted *Realpolitik*. and let "the things that are not bring to nought the things that are." What we need is to teach men that the ideal they fitfully and wistfully worship is the Great Reality, after all; that the strange song they shout to themselves in secret is the marching hymn of the Kingdom of God.

Never, I repeat, were conditions more favourable for making men see in the new perspective. It flashed out on all sides during the War; and the light of it wanders still, like Merlin's "Gleam," across the chaos of post-war disappointments. Those who have seen it have a great responsibility, above all to those who never knew the War, for that gleam is the one true gain it has left behind. And it, too, will be lost unless we live by it:

"O young Mariner,
Down to the haven,
Call your companions,
Launch your vessel,
And crowd your canvas,
And, ere it vanishes
Over the margin,
After it, follow it,
Follow the Gleam."

CHRISTIAN EDUCATION, THE HOPE OF CIVILIZATION

By Rev. Robert M. Hopkins,

St. Louis, Missouri

Three inferences are immediately apparent as we look at our theme. It would appear at first glance that all is not well with civilization. We are not surprised at this when we remember the terrible upheaval through which the world has just passed. The strife and bitter hatred which have filled the passions of men have left the whole world sick with inflamed vision and deranged organs. Men are not seeking the best things of life. Wrong purposes are in their hearts, which lead to wrong actions. Humanity fell into brutal hands during the war, and both moral and physical properties were devastated. The cry of human need is very urgent.

Another inference comes to our relief at this point. We are bade to hope for a recovery. There is life in the patient, hence there is hope in our hearts. There seems to be a way out of all this misery and disorder.

Consequently we can approach a discussion of the subject in the spirit of optimism. The world is, perhaps, only facing the darkest hour before the dawn. At any rate we are assured that there is a way to the light if we can but find it.

And then comes the suggestion as to that way. We are told that it is the way of religious education. That means that the path is to lead us among the children and youth of the world. We are to face the sunrise, to walk in the flower gardens in the springtime. We are to deal with the creative forces of life. We are to be reminded once again that an ounce of prevention is worth a pound of cure, that a dollar or a day spent in character formation is worth a hundred dollars or a hundred days spent in character reformation. We have known that the gospel of our Lord is the power of God unto salvation. We are to be reassured that this same gospel, which is powerful enough to rescue men and women from sin, is powerful enough also to keep boys and girls from sinning. Yea, it is more powerful than that. When this power of the gospel of our Lord is properly developed in the hearts and consciences of an oncoming generation, and their lives, as they grow, are properly linked together, then that dynamite becomes mighty enough to destroy the very strongholds of sin.

When we begin to consider the present status of religious education throughout the world, the first thing that forces itself upon us is the fact that a vast army of children and youth are beyond the reach of all forms and agencies for religious instruction. We are told that fully one third of the world's population are in the formative period of life. That means that there are six hundred million boys and girls whose youthful hearts are open and responsive to the forces about them. But we know that the vast majority of these six hundred millions are not being reached by Christian educational agencies of any kind.

In my own country, there was made, shortly after the Great War, a survey of the childhood and youth of the land from the standpoint of their religious education. After adding together all the Protestant Sunday-School enrollments, all the Catholic parochial school enrollments, and all the Jewish synagogue school enrollments, to our utter amazement we found that in the United States of America we have twenty-seven million children and young people under twenty-five years of age who are outside all agencies for religious instruction. We have not even kept pace with the growth in population in a land where the Sunday School has found perhaps its most congenial soil. This vast army constitutes our hotbed of radicalism, the recruiting ground for the reds.

It is no wonder that our Christian President, of sturdy New England stock, has been led recently to say:

The foundation of all progress, all government, and all civilization is religion. Our country is not lacking in material resources and though we need more education, it cannot be said to be lacking in intelligence.

But, certainly, it has need of a greater practical application of the truths of religion. It is only in that direction that there is hope of solution of our economic and social problems. Whatever inspires and strengthens the religious belief and religious activity of the people, whatever ministers to their spiritual life is of supreme importance. Without it all other efforts will fail. With it there lies the only hope of success. The strength of our country is the strength of its religious convictions.

Definite figures for other Christian nations of the world were not before me as I prepared this message, but doubtless they will appear in the several statistical reports which will later come before this Convention. From them we shall no doubt learn that millions of children and youth in all Christian lands are growing up untaught by the Master of men. To them we must also add the literally hundreds of millions of others in lands where Christ is not known at all, or at best is known by a very, very small number of people. It is a conservative statement to make to say that of the six hundred million children of the world, five hundred million, a half billion of them, are not now receiving Christian training. This is the army that threatens to become the menace of our civilization, but that may become the world's saving grace if we will let them challenge us sufficiently to make them in every sense the children of our Lord. These are the hope of the new day, the means by which civilization is to be redeemed, so that the world may become a new creature.

As we face this task supreme two questions concern us. Just what, definitely, is the task which we should seek to perform? And then how are we to do it? We are concerned therefore with a *definition* and a *plan*, or perhaps I had better say a *vision* and a *way*.

What is the task of Christian religious education? I use the phrase in the narrower sense. Christian education in the larger sense is education which is conducted in the Christian spirit. It might be correctly applied to a Sunday School or a School of Agriculture or a Business College. Religious education, and in our thinking this must be thoroughly Christian, is a particular phase of Christian education. It does not include the wider range of training which is embraced in the educational program of state or nation. It is, rather, that effort by instruction and training to inform the mind on the subject of religion and morals, to secure commitment of life to the purposes and ideals of Jesus Christ, and thus, by the impartation of knowledge and the training in right habits, to build Christian character that will be motivated by the dynamic of a pure conscience.

Perhaps we can illuminate this definition a bit. After all it is not a definition we need so much as it is a new vision; definitions define, and so limit us. Visions are powerful as they inspire within us the desire to achieve.

There is an old proverb which says, "Honesty is the best policy." There are thousands upon thousands of people in Christian lands that are honest because they believe that proverb. If you can convince such people that by being a bit dishonest they will be more prosperous in life, make more money, be more successful, as the world counts success, they will forsake the paths of honesty and walk in the paths of dishonesty. The only thing that keeps them honest is that they believe that honesty is the best policy.

I remember another proverb of similar sort which I learned as a lad from my copy book at school: "Truth is the secret of enduring power." When I learned that, I said to myself, "Then I must tell the truth, for truth is the secret of enduring power." But I have discovered as I have grown older that sometimes when I tell the truth, I offend. Sometimes I offend my very best friends simply by telling them the truth. Instead of gaining power, I lose it. I lose friendship and prestige and power. Shall I continue to tell the truth under such conditions? Some men go on and tell the truth regardless of what it costs, and then there are others who will tell what they call "white lies," as though any lie could be white!

Thus we come squarely against a line that runs all through life, a line that separates those forces on the one hand which tend to build up civilization and on the other, those which in the long run break down civilization. Principal Jacks, in his 1923 Hibbert Lectures, tells us of these two forces, diametrically opposed each to the other, in a Living Universe. He brings us to the fork of the roads and urges the supreme importance of right choice. Briefly, he defines that choice as lying between what he terms a political civilization and a cultural civilization. We may not have accustomed ourselves to see the antithesis in these two terms, but Dr. Jacks points out the dominant impulses of each. "The main feature of political civilization," he says, "is the struggle for power, between nation and nation, or between class and class. That struggle takes two forms. First there is the struggle to gain power while nations or classes are extending their conquests, and then the struggle to keep the power which has been won and save it from being encroached upon by others who have done the same thing. At this second stage of the struggle, we get what is called the 'balance of power,' the most unstable kind of balance under the sun."

Against this so-called political civilization, Dr. Jacks sets the conception of a cultural civilization. This he defines by saying, "By culture, I mean the process by which the powers and faculties of human beings are liberated, organized, educated, developed. The main object in the civilization of culture is not to increase the power of the state, but to promote the best mode of living among the citizens, and it attaches more importance to their personal character than it does to their possessions." Education and religion are the inseparable allies which

work for this civilization of culture, we are told, and its chief aim is not the amassing of fortune, or fame, but the culture that loses itself in service.

Did not the Master Teacher long ago teach us this same lesson in even simpler terms? "A man's life consisteth not in the abundance of the things which he possesseth." "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" "For...the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

In a great city a lad from this unreached multitude of which I have spoken drives a one-horse wagon down the street and leaves it standing in front of a stronghold of treasure until a time-bomb explodes that hurls scores of souls to their death. Why not? No one ever taught him, "Thou shall not kill." No one ever told him that Jesus said, "Thou shall love thy neighbor as thyself." There was no inner motive calling him back from that awful deed; it seemed the desirable thing for him to do. And the wonder is not that he did it, but that we do not have more of that sort of thing when we realize how many millions of children and youth are growing up without religious teaching.

It is into this inner life that the task of religious education takes us. We have been too superficial in our efforts to build civilization. We have cleansed the outside of the cup and the platter, but we have not been much concerned about the inside. We have forgotten that it is out of the abundance of the heart that the mouth speaketh. It is into this heart life that we must enter.

H. G. Wells has led us to a fascinating contemplation of the possibilities here in what he terms "the gifts of the new sciences." We have done marvellous things with the world outside of us in the past; we are now to turn our attention to the accomplishment of equally marvellous things inside of us. Just as the past century has been the supreme century of material achievements, so the century ahead is to witness the greater achievements in the accomplishment of things not made with hands, invisible but eternal. Instead of making wonderful machines, we shall turn our attention to the making of wonderful men. If it be said that human nature does not change, Mr. Wells contends that neither does nature change.

"But, just as in the past hundred years we have learned to do ten thousand things with nature we never knew how to do before, so in the coming centuries we shall learn to do ten thousand things with human nature that we cannot do now." An automobile is an intricate machine with hundreds of delicate parts, and yet within the last quarter century man has learned to build it, to run it, to control it, to make it carry him according to his bidding at a rapid rate of speed. If we can learn half as much about the working of our minds as we have

come to know about an automobile, we may be able to turn this mighty inner power to an efficient service that will far outstrip all past attempts in building a civilization. "The enormous creative and reconstructive power in human motives is latent. The study of its proper release is the new study for mankind. Man having run all over this world from pole to pole, having learned how to fly around it in seven or eight days and how to speak around it in a flash, will presently become introspective and turn his practical attention to himself."

In such an effort as this, religious education will find its supreme opportunity. The task of bringing the child to his highest, truest development is the most important business on earth to-day. The world is in need. Christ alone can meet that need. Childhood is the field in which Christ may be taken to meet that need most completely.

Thus it is by the simple process of educating a young child's heart that our civilization is to be redeemed. This at once brings us to the question: How is this work to be done? What is the way?

We must first of all recognize the fact that a vast portion of the world have never even heard the gospel message. The non-Christian world is greater in area and population than the Christian world. We are told that 160,000,000 souls are yet entirely beyond the reach of the gospel, in addition to millions of others who live in reach of a missionary but have not accepted the gospel. To all these we must take the gospel with its redeeming power. In order to do this we must imbue the Christian forces of the world with the missionary passion. This has ever been one of the fundamental principles upon which the World's Sunday School Association has operated. It has endeavored to fill the hearts of Sunday-School people the world around with a missionary passion. This work must be intensified. The Christian forces of the world must redouble their efforts to take the gospel to every creature. That generation will take the world for Christ, the teachers of whose youth decide that it shall be done.

The method to be employed is the educational method. This is true whether we are to work among those who live in darkened lands or to attempt the even more difficult task of serving among Christian nations. This is an age of education. Grammar schools, high schools, colleges, universities were never so numerous and never so highly organized as now. The church must use the educational method if for no other reason than because it is the accepted method of our day. It is the method which Jesus used in His ministry. It is still the effective method, and again and again we have witnessed its power as, within the compass of a single generation, the ideals of a nation have been changed through the educational process.

Benjamin Kidd, of Oxford, in his great book, "The Science of Power," says:

There is not an existing institution in the world of civilized humanity which cannot be profoundly modified or altered or abolished in a single generation. There is no form or order of government or of the dominion of force which cannot be removed out of the world within a generation. There is no ideal in conformity with the principles of civilization dreamed of by any dreamer or idealist which cannot be realized within the lifetime of those around him.

Civilization, in short, has not arrived. The stupendous potentiality of civilization as distinct from barbarism consists in its cultural or collective heredity, imposed on the rising generation under suitable conditions. The most important element in this, namely, the idealisms of mind and spirit conveyed to the young of each generation under the influence of the social passion, is absolutely limitless in its effect. The power which is represented thereby is capable of creating a new world in the lifetime of a generation. It is capable of sweeping away in a single generation any existing order of the world, but it has never been seen actually in being, directed and controlled by civilization.

In no phase of the program of the church is this more apparent than in the new approach which is being made by missionary boards and societies since the war, to their work in mission lands. There have recently appeared a number of creditable volumes giving the results of various surveys which have been made by Commissions representative of the mission boards and societies at work in several fields. One of these commissions has done an outstanding piece of work in China, studying Christian education. On this commission served representatives of China, Canada, Great Britain and the United States. It was headed by President Burton of the University of Chicago. Another study was made of West, South and Equatorial Africa by the African Education Commission under the auspices of the Phelps-Stokes Fund and the foreign mission societies of North America and Europe. This commission was headed by Dr. Thomas Jesse Jones, the Educational Director of the Phelps-Stokes Fund, a specialist in the education of racial groups. Still another commission has made a report of Village Education in India. This commission was sent out by the International Missionary Council and was headed by Mr. A. G. Fraser of Trinity College, Kandy. These are but examples of the statesmanlike approach which our foreign missionary leaders are making to the enlargement of their educational work. All of these commission reports take into account the fundamental place of religious education in the educational work of the church. Here again we are reminded of a cardinal principle that has ever animated the World's Sunday School Association, as it has sought to imbue the missionary boards with the Sunday-School idea.

As we attempt this educational task we must have Christian coöperation. The World's Sunday School Association must become a league or federation of the Sunday-School units of the various nations of the earth. These units must in turn be developed and extended so that

the Sunday-School idea may become indigenous in the life and thought of the people of every land. North America is a striking illustration of what the Sunday School can do as it is transplanted and developed to a high stage of efficiency. We are meeting to-day not far from the birthplace of the Sunday-School movement. We who have crossed the Atlantic are not unmindful of the great debt we owe both to Scotland and to England in the origin and development and freedom of the program of religious education for all the people. Coöperation in this religious education is one of the great ideas of our day, and it should reach its highest expression in the work of the World's Sunday School Association.

We have recently been going through the stage of merger in such work in North America. For fifty years the International Sunday School Association has represented the combined energy of the several state and provincial Sunday-School organizations of the United States and Canada. During these fifty years the Sunday-School boards of the several communions have grown and developed. In 1910 the representatives of the Sunday-School boards of more than thirty Protestant Evangelical communions formed what was called the Sunday School Council of Evangelical Denominations. For a number of years its work went on alongside of the work of the International Sunday School Association. It soon became evident, however, that these two organizations, so similar in purpose, must become one in the carrying forward of their common task. The consummation of that merger was effected in the last Quadrennial International Convention, which was held in Kansas City, Missouri, in June, 1922. To-day all these forces, territorial and denominational, professional and volunteer, are working together in splendid harmony.

This same process of merger must be continued until there is perfected an efficient combination of the Sunday-School interests of all the world. If denominational prejudices can be laid aside in an endeavor to educate religiously the children of a continent, national barriers should be even more easily overcome in an earnest attempt to reach the children of the world.

As the sweet Scotch singer has sung:

"Then let us pray that come it may—
As come it will for a' that—
That sense and worth, o'er a' the earth,
May bear the gree, [prize] and a' that.
For a' that, and a' that,
It's coming yet, for a' that,
That man to man, the world o'er,
Shall brothers be for a' that!"

THE PLACE OF CHRISTIAN EDUCATION IN WORLD EVANGELISM

BY REV. WILLIAM C. POOLE, PH.D.,

London, England

The discussion is extremely pertinent. First, because it is vitally related to the general theme of this Convention, "Jesus Christ for the Healing of the Nations," and secondly, because it is sequential to the admirable exposition presented by Dr. Hopkins on "Christian Education, the Hope of Civilization."

Specifically I am asked to deal with the place of "Christian Education in World Evangelism." It is a question of relativity. Will it be a substitute for it; a coördinate with it; or a subordinate to it? Or is some other relationship preferable?

It will help us to focus our problem if we define what we actually mean by the terms we are using. Our familiarity with phrases constitutes a real peril. Dr. Jacks in his "Living Universe," reminds us that "truths that have nothing but speech to recommend them degenerate into cant." And again, "the supreme peril is the danger of letting the mere discussion of the highest become a substitute for the reality of it as acted on the stage of life. If you want your speech about the highest things to keep true, you must continually act the thing you are speaking about."

The word "evangelism" and the phrase "world evangelism" are cases in point. Too frequently evangelism has been restricted in its outlook and superficial in its method. It has often been associated with a crudity of thought and expression, and a purely emotional appeal to which thoughtful men could not subscribe. It has been identified with all that is most reactionary in the life and thought of the Church. Its ardent devotees have been marked by a blind literalism and an obstinate obscurantism that have repelled enlightened minds in every communion. In addition, some of its most vigorous advocates have been characterized by a fierce intolerance and an unlovely dogmatism alien to the spiritual teaching of Jesus Christ. Further, by some it has been held that in respect to world evangelism our business was merely to proclaim the message. An articulated programme, dealing with the intellectual, physical, and social side of life was regarded as artificial and superfluous to the primary purpose of proclaiming the Evangel.

Then, again, Christian education was conceived chiefly as the mental assimilation of quantities of subject matter. Efficiency was measured by the skill of the scholar in text-quoting. Assuredly the Bible can be taught as history and as literature, but in so doing we have not exhausted the possibilities of religious education. Being able to recite the names of the books of the Bible in chronological order, or to name

the Judges of Israel in sequence, or to quote a dozen passages of Scripture containing some certain word, is remote from the first principles of religious education.

Dr. Theodore Cuyler, a long time ago, told us "that a text without a context was a pretext." In fact a section of organized Christianity is suffering from a kind of moral pernicious anemia, as a result of the mischievous practice of "wresting the Scriptures" and building up doctrinal positions on unrelated proof texts so-called.

Turning from these negative observations, we come the better prepared to face up to our own question. Perhaps it will facilitate our enquiry if we envisage a related consideration. What are our "Christian Education" and "World Evangelism" for? Are these "ends" or "means to ends"? What is the ultimate objective? the final goal?

Increasingly we are reaching unanimity of conviction here. It is the achievement of personality in, for, and through a perfect society—Christian character in the Kingdom of God. The rule of Christ in the lives of men is the basal line. The social method of to-day is based on self-interest and is utterly un-Christian. Until competition is replaced by coöperation, and self-interest by service, there will be no healing for the nations. Sublimation of the egoistic urges of life is not enough: we must have "the expulsive power of a new affection."

There is no true self-realization save in self-development in and for the service of the human brotherhood. There is no true freedom save in service to God and the community. Perfect freedom is the perfect satisfaction of perfect service for Christ. We are standing between two worlds—the one dead, the other it doth not yet appear. We are witnessing the passing of an order of civilization; the world is at the cross-roads. It is a war-weary world, baffled in its attempts at reconciliation and reconstruction, dazed by vast and bewildering transitions. Class distinctions are irrevocably blurred, the unprivileged are beginning to count. The distinctive note of our day is disillusionment, and its chief symptom is the ache for redemption. The complexity of life is crushing humanity. The war has been a great agony, but it has also been a great revealer. Our civilization has been an artificial thing, it has lacked real coherence, and the war with all its tragedy has not been so much the cause of its passing as the occasion of its demise. We have been "rattling into barbarism" for a long time. The collapse of civilization was inevitable, because the majority of the world's national leaders subscribed to the thesis: "That the conception of altruism as an evolutionary force is biologically false"; the only instinct which is sufficiently universal to supply the motive for exertion in civilization is the desire to accummulate property in the competitive struggle. The problem of international readjustment is really the problem of personal reconciliation. Regeneration must precede reconstruction.

It has been urged that "civilization cannot survive materially unless it is redeemed spiritually." These observations bring us fairly into grips with our problem. We ask, Can we build a Kingdom of God out of the world-mind stuff as at present constituted? We answer emphatically, No! The Church, then, must by revolutionary changes in spirit and method if necessary "reorder her life and practice so as to put education as a beginning squarely alongside evangelism in her work."

Religious Education the Birthright of the Child. The best and most natural way for the child to enter into his spiritual heritage is to grow into it gradually from the beginning. Only those ideals which have been built into this structure of character from childhood later become a dynamic and dependable factor in the life. Spiritual ideals, loyalties, devotions, and the consciousness of God in the life cannot come in a day. They are the products of most persistent training in religion through the plastic years. No reclaimed life can ever be what would have been possible without the necessity of reclamation. It is always too late to be what we might have been.

The Task of Christian Education. The supreme task of the World's Sunday School Association is to reach the world's children with a teaching programme that will produce a new generation motivated with a coöperative urge instead of a competitive one. We must have a race of comrades and brothers instead of a race of rivals and victors. Spiritual illiteracy is the greatest menace of organized society. The evasion of the spiritual is fatal to national life. The responsibility for creating a world community mind is at once the priceless privilege and the inescapable obligation of the Sunday School, or more correctly stated the Church School. The baffling problems of our contemporary life and the imperative need of creating a "new mind" and a new spirit as antecedent considerations to the "new world" have refocussed the whole question of the priority and place of Childhood. The Church must rebuild its programme around childhood, change the emphasis from adult to youth, and claim life at its beginning instead of reclaiming it at its end.

The primary responsibility and obligation of the Church standing above all other responsibilities and obligations whatsoever is the religious education of its childhood and youth. If the Church is to take the offensive for the spiritual regeneration of the world, she must subordinate the reclamation of the adult to the conservation of the child. The whitest part of the white harvest is the childhood of the world.

The child is the supreme asset of the Kingdom of God, and the superb hope of to-morrow. We must choose as our chief interest between tending lambs and hunting stray sheep. Education has been defined as the introduction of control into conduct. The control of the human being must be in terms of internal ideals instead of in terms of a blind bio-

logical adaptation to external excitements, in terms of a capacity to live up to ideals, rather than adjustment to environment.

Religious Education is the introduction of control into experience in terms of a great religious ideal. Christian Education is the introduction of control into experience in terms of Jesus Christ. And the Christian educator has but one task, and that is to present Jesus Christ to the rising generation, that every act of every day of every person will be performed in harmony with His holy will.

There may be such a thing as Evangelism that is not educational, but there can be no such thing as a Christian education that is not evangelical. The whole purpose of Christian education is to unite the life of the child with the life of Christ, and so lead him to be one with the Father. The Christian educator determines all his methods and selects all his materials with this end in view.

We must build religious concepts, attitudes, and habits into the child's expanding life from the beginning, so that they may become an inseparable part of the structure. Usable knowledge, right attitudes, skill in living—these represent the minimum demands of modern Christian education.

There is no conflict between Christian Education and Evangelism. Nature and grace work through both the gradual and cataclysmic. "The grace of God" working in the heart is the essential factor. Far from disregarding this supernatural factor, it is sought to keep the bond between the child and his Heavenly Father from ever being weakened or broken. It seeks to train the child, and stimulate and guide his spiritual development, so that this divine grace shall have constant access to the heart and life, a sustaining, organizing, uplifting power, acting continuously upon the soul, rather than expecting it to reclaim a sin-sick soul which has lost its way. The prophets and the teachers are the agencies which conjointly and coöperatively bring progress into the race.

The supreme task of Christian educators is the training of the rising generation in Christian dispositions and habits rather than a dogmatic type of teaching. Educational Evangelism will always remember that the disciple must become the apostle. The promise is: "He shall teach you all things." Christianity can have no meaning for the post-war generation unless it can show itself effective as the controlling spirit of the world state and the basis of an enduring civilization.

If we can mobilize the childhood and youth of the world, we can initiate a new Reformation, as epochal as that which changed the course of human history in the sixteenth century. In many respects the upheaval of the sixteenth century has spent its force, and the world waits for a new creative spiritual enthusiasm.

Good-will among men must be taught to childhood and youth before a vicious sense of nationalism and sectarianism distort them. Good-will is not an impersonal abstraction floating in empty air. It is the funda-

mental attitude of God, the essential nature of Christ, and the characteristic quality of the spirit, and whoever lives in good-will thereby becomes a son or daughter of God, a brother or sister of Christ, and a disciple and friend of the Spirit.

The aim of the Christian educational process is to lead to a gradual and continuous unfoldment of the spiritual nature of a child, such as results from a perpetual acceptance of the Christian way from the beginning. This acceptance is at first unconscious, being directed by nurture and instruction, and leads to the formation of religious habits, interests and ideals. The child whose religious consciousness develops normally will naturally and inevitably come to a time or to times of personal acceptance of the Christian way (that is of Christ). This personal commitment of the child Christian is both natural and desirable. It should not, however, be called conversion in the sense of reclamation from spiritual indifference, hostility, or evil.

The primary enterprise of the Church among childhood and youth is Christian education. It is not the exclusive task but we claim the primary one. The Church must be an evangelist to reclaim the wayward, a philanthropist to help the needy, an educator to war against ignorance, a missionary to less favoured people, a reformer setting up standards of righteousness. We do not ask that any of these worthy and meritorious activities will be abated; but we insist that Christian Education is the primary obligation.

The Child in the Midst. The place that Jesus gave the child has made the work among childhood and youth the perpetual romance of Christianity. Unfortunately the child has been manœuvred out of the central place that Jesus gave to it. He established the child's relation to the Kingdom of God. His two sayings: "Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven" (Matt. 18: 3), and "Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven" (Matt. 19: 14), are the Magna Charta of childhood covenant rights. The Spirit of God can work definitely in the soul of a child. Human goodness needs Divine grace, and moral and religious development is a work of the Spirit of God in man.

And so I close on this note. The Childhood of the World is the supreme Asset of the Kingdom of God. We must claim that Childhood for Jesus Christ as our foremost task as against reclaiming its adulthood. Educational Evangelism is the commanding strategy of the hour. "Give us the unspoiled children of this generation to train in the ideals of the common good, and we will give you back a world of brothers in a single lifetime."

The Ordination of Childhood. I read a little while ago the story of the famous men who met at Ferguson House in Edinburgh. Dugald Stewart, the philosopher; Hutton, the geologist; Adam Smith, the

author of "Wealth of Nations"; and Robert Burns, the Scotch Skylark—all of them were there. Yes, and a little tow-headed boy, named Walter, was there. Looking at a picture on the wall, Burns read beneath it a couplet that appealed to him. He enquired the author of the lines, but none of the famous men knew. Yet the little tow-head knew. He whispered the author's name to the man nearest him, and the man told the great poet. Then Burns called the boy to him; placing his hand on his head, he said, "You will be greater than your grandfather!" Sir Walter Scott, for the little tow-headed boy became the world-famous novelist, said that from the moment when Burns put his hand upon his head was the hour of his ordination to literature. Within our power is the ordination of Childhood. What manner of children shall these be? Let us lay our hands upon their heads, and claim them for Jesus Christ!

THE SUNDAY SCHOOL AND SYSTEMATIC BIBLE STUDY

By Rev. W. Y. Fullerton,

London, England

The title suggested for my address involves a pleasing contradiction and opens a wide vista for discussion. A contradiction, in that Systematic Bible Study must be a daily exercise and a Sunday School seems to exhaust its purpose on Sunday, and ought scarcely to be looked to for service all the week: a discussion, seeing that it raises the whole question of the relation of the Sunday School to the Bible.

There are two things so axiomatic in the Sunday School that they are often forgotten: the study of the teacher should be the child, and the study of the scholar, God. The teacher who keeps in touch with the life of the child will never get stale, and the teacher who keeps fresh will never want to give up his job, unless he does it to pass the joy of it on to younger hands than his own.

Each child is a fresh writing of the Eternal, and is worth the study of those who wish to know God's ways, and if the child himself is to learn God's ways he must study the three books God has written, books which do not overlap or contradict each other—Creation, History and the Bible, the third so preëminent that we rightly speak of it as *the* Book. But it is really one of three.

Nature-talks for Beginners are in keeping with the child mind, though the danger always is to give the child in the Sunday School similar lessons to those given all the week in the day schools. But wherever the lesson is learnt, the child is happy who has learnt to relate creation to God. Longfellow in his verses to Agassiz puts it quite delightfully:

> And Nature, the old nurse, took
> The child upon her knee,

Saying, "Here is a story-book
Thy Father hath written for thee."

"Come, wander with me," she said,
Into regions yet untrod;
And read what is still unread
In the manuscripts of God."

That is the first book, the earliest in point of time, and the easiest in point of age. But God has other things to say to us than those He tells us in the stars and rocks, in trees and flowers, so He has given us the second book—the Book of History. In it we get guidance for our lives in studying the lives of others; knowledge of God's methods in the outworking of His laws in the rise and fall of nations; thrill of heart as we learn of noble deeds; awe of life as we mark the tragedy of base desire. And Lowell speaks truly when he says:

Slowly the Bible of the race is writ,
And not on paper leaves, or leaves of stone;
Each age, each kindred, adds to it
Texts of despair or hope, of joy or moan.
While springs the sea, while mists the mountains shroud,
While thunder's surges burst on cleft of cloud,
Still at the prophet's feet the nations sit.

But neither Nature nor History speak to us of Redemption. That is preëminently the message of the Bible. Like all competent authors among men, God does not repeat His message in different books; Creation tells us one thing, History another, Scripture a third. The Bible is not given to teach us Science—that can be read in earth and sky. Nor is the Bible given to teach us Civilisation—that can be found in the records of nations and men. The Bible is given to teach us the Way to God, the way of Salvation, and Sunday Schools exist preëminently to give the children the message of the Bible, which is the message of Christ.

We cannot hope to induce our scholars to undertake the daily study of the Bible, unless it forms the staple of our teaching in the Sunday class. Nor can we expect them to understand the purpose of the Bible unless it is constantly pressed on them by their teachers that the whole Bible is meant to lead to Christ, that every writer is a witness to Jesus, and that in this witness they all agree. "The Children's Bible" lately issued by the Cambridge Press has this merit—the Lord Jesus is central; all circles round Him; the Old Testament stories are the stories He knew, the Bible Songs are the songs He sung, the prophecies all find in Him their fulfillment. The Duchess of Atholl has lately told us that in a school she visited the young people glibly answered questions about Moses, but not one of them could give the name of even one of our Lord's parables. That was surely a sign of inverted teaching, a type

of teaching to be avoided in any school, to be rigorously excluded in the school which gathers on Sunday.

There we must teach the Bible, teach it from beginning to end, but put special emphasis on its great Books, on its great chapters, on its great verses. It will be a fine exercise in Bible reading to discover where these are; to learn how the Bible meets the experiences of life; to see "how it fits into every fold of the human heart."

Granted that sort of teaching in the school, our scholars must then be encouraged and guided to read the Bible for themselves at home, to read it daily, to study as they read, and therefore to read on some system so as to get a full-orbed view of the Sacred Oracles of God.

I suggest that they should be encouraged to read the portion aloud. Especially if they read the English Authorised version, so much of the music and majesty of the language depends on the hearing of it. If our ministers were more alive to the magic of the words of the Book they would pay more attention to its reading in public.

Then there are passages which should be learnt by heart and often repeated. Dr. Candlish on his dying bed regretfully said to Dr. Alexander Whyte when he visited him, "Ah, man! I wish I had learnt all the Psalms by heart."

Dr. David, Headmaster of Rugby, now Bishop, one of our foremost experts in teaching, wished his boys to be at home in the Bible. "If I am to give boys an exercise in memory in the study of the Bible," he says, "I would rather that it be devoted, not so much to an accurate knowledge of details, such as dates, events, names, sequences, as to the words of the Bible themselves. I want boys at the time when they can easily exercise their memory to be accumulating little by little a store of great words, which they can carry with them all through their life."

Further he warns those who read: "Do not try to measure week by week and month by month, the good you are getting from this practice, be content to give what is best in God's service. He asks you to give Him this opportunity of speaking to you, and if you do not care to give it to Him He has lost it, as far as you are concerned. Read on then in faith, and believe that He has a message for you, that it comes by growth, as all God's messages do." And he adds from his own wide experience—"That is the appeal I find boys are very ready to answer to." We shall find the same thing.

The first result of daily systematic Bible Reading will be the creation of *Interest*, a fine sense of what is noble and worthy in literature, a distaste of the mean and sordid, a hatred of the vicious and debasing, in newspapers and in books.

Then there will come almost insensibly the formation of *Habit*, which will turn the mind instinctively to the Bible in the morning seeking guidance for the day; at night seeking repose of heart before the body

sleeps; in emergencies seeking help and consolation in the affairs of life.

Following this there will be evoked *Appetite.* The more you read the Bible the keener the zest for the sacred Word. Appetite is not food, but where food is plentiful it is a great gift of God. The daily reading of the Bible will mean health, and health always reveals itself in appetite for more food. It grows by what it feeds on.

And, of course, *Character* and *Conduct* will inevitably be influenced. Nothing contributes so much to cleanness of life as the Word of Christ dwelling richly in the heart; nothing ennobles the whole being more than to be in daily contact with the Eternal; nothing makes life so joyous as to know the will of God, and to do it. All this comes from the daily reading of the Word of Life.

Lately I have visited Cornwall on behalf of the Bible Society and in Penzance I remembered that on a previous visit I had seen close to the Land's End a little dwelling which was entitled "The First and Last Refreshment House." I asked the meeting if it is there still, and when many voices answered "Yes" I could see they were impressed when I held up my Bible and said that it was really "The First and Last Refreshment House" of life; first and last because it leads us to Him who is both Alpha and Omega.

"Through Him the first fond prayers are said
Our lips of childhood frame;
The last low whispers of our dead
Are burdened with His Name."

Said Ewald to Dean Stanley in Dresden as he held up the Bible, "In this little book is contained all the wisdom of the world," and we might add, all its hope. "Its eclipse would be the return to chaos, and its extinction the epitaph of history."

During the war, under the guidance of General Sims, I went some fifty miles up the Seine from Rouen to see the volunteers for the Labour Corps from Lushai, and found them burning charcoal for the use of the army. Fifty years ago the dwellers in the hills from which they came were head hunters, now thousands of them are Christians. Mr. Savidge and Mr. Lorraine, taking their lives in their hands, went to them with the gospel and in a few years witnessed one of the miracles of missions. When the Indian Sunday School Union had its Scripture contest on the Gospels the Lushai boys asked that they might enter the Bengali examination and answer the Bible questions in their own language, and, on their request being granted, they competed quite successfully. The next year the same result was gained when the subject was "The Acts of the Apostles," but the Book of Kings was set for the third year, and it had not yet been translated into their tongue. But they were so eager that they entreated the missionary to translate it for them, and, anxious to encourage them to the extent of his power, he worked early

and late to produce a hurried version of the text. This was dictated to the prospective candidates and they wrote the whole translation in their note books, and without the printed book they were again able triumphantly to come through the test of the examination. If young folks who only recently have had the knowledge of the truth, and who worked under such disabilities, can achieve such mastery of such Scripture as they know, and so eagerly pursue the study of it, much more should be possible to those who live in more favoured lands, and work amidst more congenial surroundings.

The young people in our schools should be saved from accidental and haphazard reading of the Word of God. God is not the God of confusion but of order; the Bible is not a puzzle book nor a book of magic; it is the message from the mind of God to the mind of man, from God's heart to ours. It appeals not only to our love but to our intelligence, and the Bible reading of all of us needs to be systematized, specially the Bible reading of our younger folk.

There are several systems that have been suggested; none comes to us with such credentials as that of the International Bible Reading Association. It was founded forty-two years ago by my friend Mr. Charles Waters, who had no conception of the world-wide influence it would exert, but before his death was cheered by some glimpse of its possibilities. A man of like character, as devoted and persevering, Mr. Stephen C. Bailey, is now responsible under the Committee for its welfare. There are no less than 635,000 membership cards issued in English, beside others in over thirty other languages; so that we can safely say that a million readers are guided in their Scripture study by the I. B. R. A.—letters known the world over to those who are interested in Sunday-School work.

But to Dr. Alexander Smellie the I. B. R. A. owes more than to anyone else: his name is imperishably associated with it by the Daily Notes which he has supplied for fifteen years, and for which he has left material for years to come. Edited by his widow, it will still be available for I. B. R. A. readers. I have described the Notes as being literally worth their weight in gold, and the statement is not an exaggeration: for they are winnowed wheat all the way through, rich in suggestion, full of classical allusion, memorable for illustrative matter, and instinct with a rare spirituality. The five thousand five hundred pages of these expositions which Dr. Smellie has left behind form a memorial more valuable even than his record of the Men of the Covenant, or his other devotional or historical books.

He has completely fulfilled the desire of Lord Bacon when he said: "We want short, sound, and judicious notes upon Scripture, without running into commonplaces, pursuing controversies, or reducing those notes to artificial method, but leaving them quite loose and native. For

certainly, as those wines which flow from the first treading of the grapes are sweeter and better than those forced out by the press, which gives them the roughness of the husk and the stone, so are those doctrines best and sweetest which flow from a gentle crush of the Scriptures, and are not wrung into controversies and commonplaces." That "gentle crush of the Scriptures" is the chief characteristic of these incomparable notes, and it is to be hoped that a wider circle will gain acquaintance with them in the coming years, and that, in some form, the accumulated treasure of the past may be made available for the future.

As one who for more than half a century has made the Bible his chief study, I urge Sunday-School workers to encourage in the scholars committed to their care, the holy habit of Bible reading, Bible learning, Bible living: to seek some system for this purpose, and preferably the system which links not only schools but nations; to make it our business to guide minds in their formative years into the veins of greatest wealth in the Sacred Book, the book of which Coleridge said, "It finds me more than all other books put together," and of which Westcott witnesses "It was because I had always tried to read the Bible like any other book, that I came to the conclusion that it was unlike any other book in the world."

It does not do to leave the Bible until the time of emergency; we must prepare for the cloudy and dark days that may come to us. To a boy with many wounds in the war the Padre, who desired to approach his soul gently, said that such an experience might lead one to think seriously. "Aye," replied the lad with a tone in his voice almost of reproof, "but I had dune ma' thinkin' afore."

God has many ways of revealing Himself. "He is in nature as law, in science as truth, in art as beauty, in history as justice, in society as sympathy, in conscience as duty," but supremely He is in Christ reconciling the world unto Himself: in Christ is law, and truth, and beauty, and justice, and sympathy, and duty, and more than all, in Him is grace, the grace that brings salvation. The Scripture is the great witness to Christ in the world, and those who meditate on the Law of the Lord become themselves witnesses to what the Word of God can accomplish in the lives of men. So while teachers encourage their scholars to study the Bible, let them not forget that their scholars will study them. If only it could be said of us as of a great missionary, "There is no difference between him and the Book," we might rejoice with exceeding joy. Our lives would commend the Book, because, very reverently we may say, in us the Word would be made flesh. So we may close with the dainty words of Fay Inchfawn:

> You are the Bible they will read the most,
> They shall see Father, Son and Holy Ghost
> Within its pages. Reading they shall claim
> Their great possessions in the fragrant Name.

THE SUNDAY SCHOOL AND WORLD PROHIBITION

By Rev. F. H. Otto Melle,

Frankfort-on-Main, Germany

On the Atlantic Ocean, coming home from a visit to the United States, I received a cable from Dr. Clarence True Wilson in Washington, D. C., saying that he could not be at the World's Sunday School Convention, and asking me to speak in his place about the Sunday School and World Prohibition.

I must confess that I felt a little embarrassed. For two reasons: First, a friend said to me, "Prohibition is not a popular subject for a convention in Europe." My answer was: It is not my duty to speak about popular themes, but about necessary ones. Secondly, the question came: How would it be received at the Convention if instead of one of the heroes of prohibition in America, instead of a hundred per cent American, a German should appear on the platform and speak about prohibition?

At last I resolved to go, feeling a responsibility to accept the invitation and to bring you a message. And you will allow me to say that I am very glad that I had an opportunity to be here. I am deeply impressed with the hospitality of the Glasgow people, with the atmosphere of brotherhood, of Christian fellowship and of the love of Christ we breathe in this great international, Pentecostal gathering, and of the spirit of responsibility and of faith which finds an expression in all the meetings. I am grateful to see that the envy, the suspicion and the hatred of the war-time vanishes under the rays of the sun of Christ's love, and Christians of all nations coöperate again for the Kingdom of God.

Soon after the war I received a letter from a friend of mine in Italy. He wrote:

> I do not know whether you have been fighting against my country, as I have against your country. But I feel that the time has come when we should shake hands again and show the world that we are followers of Christ. The future will not belong to those who hate, but to those who forget most, who forgive most, who love most.

I myself want to belong to those who love most, and I hope that this Convention will bring us a step nearer the day when the love of Christ, and with it, righteousness and peace will overcome the evils of the world.

But I am expected to speak about prohibition to-night. I read and heard many good and many bad things about prohibition. So I went to America myself, in order to see with my own eyes, to hear with my own ears. And I dare say that in traveling throughout the United States, observing the results of prohibition, talking them over with

people of all classes of the population, I received the impression that the prohibition of intoxicating liquors, resolved by the self-determination of a nation of more than one hundred million people, is one of the greatest achievements of culture in our century, and may aptly be compared with the great deed of Abraham Lincoln when slavery was abolished and the coloured people set free.

Prohibition did not come over night. It took more than a hundred years of hard work, with progress and reaction, till the goal was reached. The prohibition movement has a history, whose thrilling chapters sound like fairy tales; they should be read again and again, from the time when the Pilgrim Fathers resolved their first restrictions against drunkenness, to the days when local option came, then state prohibition, and at last the Eighteenth Amendment to the Constitution of the United States, which says that "the manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation from the United States is prohibited." This is national prohibition. It was a heroic struggle, and it was a glorious victory, won over one of the most cruel and dangerous enemies of the whole human race.

Many forces were working together for the great aim. But, if you ask me to mention the most important, I answer without hesitation, they are: the churches, the women, and the schools, especially the Sunday Schools.

In the first place: the churches. The modern anti-alcohol movement has its source and strength in the attitude of the churches of Christ. At the deepest roots of the movement are not economical considerations, but religious and moral principles. The churches studied the Scriptures, the story of Noah and his sons, the burning sermons against drunkenness preached by the prophets of old, the example of the Rechabites in the time of Jeremiah, the warnings of Solomon, the character of John the Baptist, the teachings of Jesus, the footsteps of self-denial in his life, the exhortations of St. Paul in the Epistle to the Romans. The churches were induced to set the highest ideals of soberness and holiness in regard to oneself and of love and service towards the neighbour.

I remind you of the strong words Dr. Martin Luther said against the devil of drinking, of the rules John Wesley gave to his societies, warning them not to buy, to sell or to drink intoxicating drinks, and of his wonderful sermon on money, in which he spoke convincingly to the consciences of brewers and distillers.

If I am right, it was the great American preacher, Lyman Beecher, who in 1808, in a series of sermons against intemperance, made the statement that in order to suppress the cruel enemy of alcoholism it would be necessary to have a law which prohibits the manufacturing and the selling of such drinks.

A storm of opposition arose. Think of the idea of such a law in a country proud of its liberty!

But the idea did not die. If God is going to fulfill a great work in the world, the first thing he usually does is to give somebody a great idea. This idea may be laughed at, opposed, sternly fought, till at last it gets more and more ground, and wins the battle.

The second force I wish to name is the women. The American women began to realize the tremendous influence bestowed upon them, and to use it for the benefit of the children, of their own sex, of the men, and of the country. The women in the United States suffered most by the liquor system. The women wanted prohibition. And if women really want something, I tell you, they will get it. Even Lord Birkenhead, in his new book, "America Revisited,"—he seems not to be a friend of prohibition, even as some other good people—admits that "the overwhelming majority of American women is opposed to any modification of the existing law on prohibition."

Did you ever read the story of how the Women's Christian Temperance Union was founded? It was fifty years ago (1875), in Hillsboro, a little town in Ohio. Dr. Dio Lewis gave a lecture on the temperance question. He related that his mother and several of her friends had united in prayer for the liquor-sellers of his native town until they gave up their business. "You might do the same thing in Hillsboro," he said, "if you have the same faith." Fifty women of the audience stood up in approval of the idea.

On Christmas Eve they began the crusade. Down the village street they made their solemn way to drug store, hotel and saloon, to sing, to plead, to kneel in the dust of the pavement or the sawdust sprinkled on the floor and pray.

In time their prayers prevailed. Hillsboro became dry, and the Crusaders had begun their long and toilsome march on Washington.

The third force, and certainly not the smallest one in the temperance reform, was the school, headed, encouraged, inspired by the Sunday School. The theories of psychology and education have been worked out in the universities of Europe, the application has been made in America, and the most outstanding illustration of the general and really practical application is the Eighteenth Amendment of the United States Constitution. Without the education of at least one generation, prohibition would not have been possible. Universities, colleges, high schools day schools, all did their duty. But I think it will not be saying too much if we give the highest credit to the Sunday School.

It was the Sunday School that for more than twenty-five years taught fifteen to eighteen million people from week to week, the way to prohibition; it was the Sunday School that every third month of the year had a temperance lesson, well prepared and adjusted to the understanding of youth; it was the Sunday School that hammered the thought of per-

sonal self-denial, the duty to take the pledge on account of love to our fellow men, the idea of total abstinence, into the hearts and minds of millions of people, and raised an army of brave soldiers for the great cause. A few years ago we might have seen Sunday-School demonstrations in the towns and villages of the country—boys and girls, carrying their flags, marching along the streets, singing, "Tremble, King Alcohol, we will grow up." These boys and girls became the men and women who made national prohibition.

It is not necessary to dwell on the manifold results of prohibition. They are known, and even the enemies of the prohibitory law cannot deny them. One can have hundreds of testimonies, given by statesmen, politicians, university professors, pastors, lawyers, labourers, leading men in business life. The alcohol industry has easily changed, and where breweries and distilleries were, producing the temptations to drink, factories sprang up, which supply the people with clothes, shoes and other useful articles. There are no more saloons in the country! You can travel from New York to San Francisco without being asked, "What wine or beer do you want to drink?" Not one of these shameful alcohol advertisements, as we find them so frequently in Europe, is to be seen! Prohibition has removed organized and legalized temptation from the pathway of the young.

While I was in New York, I went through the Bowery several times, late at night. I remembered the dreadful pictures I had seen there, ten years ago. There was no sign of a saloon, and I saw no drunkard! During my three months' stay in the United States I was only once offered a glass of alcoholic drink, and this was at the table of a foreign embassy. I do not hesitate to believe what I heard again and again, that the children of the poorer classes feel the blessings of prohibition everywhere, that family life has been raised to a higher standard, that there is a remarkable increase in the building of homes, an increase in the savings accounts of the banks, a decreasing tendency in nearly all the crimes, and that the prosperity of the whole nation is growing. The question arises, If the rich America cannot afford to waste her fortune in alcohol, what about the poorer nations?

It was to be expected that a test time would come for prohibition. People, accustomed to drink, try to find a way to evade the law. There is some moonshine and bootlegging and smuggling. Foreign ships laden with liquors, wait a few miles out in the ocean. High sums of the alcohol-capital are offered to prohibition officers in order to bribe them. Money always is a temptation. And there is a well organized and cleverly managed international propaganda, supported by large amounts of money, to tell the people that prohibition is a failure. But, dear friends, let us not believe what they say, and let us hope that the three forces which made prohibition—the churches, the women, and the Sunday Schools—will stand the test.

In concluding, let me make two further remarks:

First, the alcohol problem is a world problem, and cannot be solved by one nation only. It is—like war, and crime, and sin of every kind—international, and must be faced by international forces. The United States of America gave more than an example when they adopted the prohibition law; their deed is a real help to the whole world. But America may not be able to stand the test, if other nations do not become dry. And is it not a hopeful sign, to see how the anti-alcohol movement gains ground everywhere? On my way to Glasgow, I stayed a few days in London, and I heard with great satisfaction about the united efforts of the Churches in the United Kingdom against alcohol. My own country, Germany, is going on in this way. It was one of the most encouraging and inspiring experiences I had last year, when we resolved to send a petition to the German Reichstag for local option. We had only one week and a half's time for the action. The result was 465,000 signatures from all parts of the country, the fruit of one Sunday's work in some of the churches and in the Sunday Schools.

The second remark is: The victory will not be won with the present older generation. It has been said here repeatedly during this Convention, that it is our task to fill the hearts and minds of our boys and girls with new ideals in order to have a new world. Sometimes I wonder if we realize what a tremendous influence for the world we have here in our Sunday-School classes! A single child—what a blessing it may become to humanity! Our hope for the future is in our boys and girls.

I know a boy of fifteen in Germany. He is a diligent student in a gymnasium, and already reads with pleasure the Latin and Greek classics. A few weeks ago his father took him along on a journey. They had lunch at a restaurant, where almost everybody had a glass of beer. The boy had never drunk a drop of alcoholic drink. After a little while he said: "Father, I cannot eat here; I cannot smell that beer!" Now think, for a moment, if all the children in our Sunday Schools would be sworn enemies to alcohol! King Alcohol might tremble at what would happen within a few years! These boys and girls will be grown up, they will form the public opinion, they will lead our churches, they will rule our countries, they will make our laws, and—certainly—we then shall have world prohibition.

And, let me say, prohibition is not the goal for which we work; it is only a means to the end: to liberate the world from alcoholism. In order to reach this goal, the mere prohibition will fail, until we have raised and educated a generation which not only knows the ideals for which we stand, but lives them. The problem is therefore a problem of education. It is one of the great tasks of the Sunday School in our age.

In Chicago, visiting a beautiful cemetery, I stood at the grave of Miss Frances E. Willard, the great leader of the World Women's Temperance Union. The monument bears her motto: "I wish to pronounce a benediction upon the whole world." These words reminded me of David Livingstone, who, in the face of the burning wound of slavery, one day wrote in his diary: "May heaven's richest blessing come down on everyone, be he American, English, or Turk, who will help to heal this open sore of the world."

Let us change the words of the great missionary a little, and say: "God bless everybody who helps to free humanity from the curse of alcoholism!" And let us pray that the Sunday School may be blessed as one of the great liberators!

THE HOME AND THE SUNDAY SCHOOL

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I

When we name the home and the Sunday School in the same sentence, we are linking together the old and the new, the ancient and the modern, connecting institutions of very different age and place in the life of humanity. The home is the place where the family lives and the family runs back as far as the recorded history of mankind, while the Sunday School is of yesterday. The beginnings of its present form lie back less than 150 years (1780). The home has no date but the dawn of civilization or the creation of mankind. It is true that the Sunday School is only our later method of instructing members of the family outside the walls of the home, and that such instruction appears in many religions and far back in the history of our own faith and the faith out of which it grew. Yet nothing exactly like our Sunday School nor serving exactly its purpose appears before its own emergence in the latter part of the Eighteenth Century. It is new, recent, modern; the home is ancient as the beginnings of civilization.

Moreover, the home is a natural institution, growing out of the constitution of the race. No man can get into human life except in a social circle of at least three—himself, his father and his mother. Such a social circle must have its habitat of increasing permanence as the circle increases and as it serves the true needs of its members. It is not even voluntary, under the laws of God, for it is written deep in the life of humanity that human and social progress go together. Any nation that neglects its homes imperils its life. Other institutions may come and go; the home must abide in some form which serves its vital purpose. Over against this, the Sunday School is a voluntary institution, important while it serves certain purposes, unnecessary and some-

times merely intrusive if it does not serve such purposes. And for this same reason the home is the factor to be considered. The adaptation must be sought first and chiefly in the Sunday School. It is the adaptable factor. It is what the home needs that the Sunday School attempts to supply. There is service which the home can render to the Sunday School but it is only such service as is needed to make the Sunday School effective in serving the home itself. In any given situation, the first question Sunday-School leaders have to consider is what the homes need in that situation and to fit the temporary institution to the need which it serves. And if there is failure in the working relation, the first inquiry of Sunday-School workers must be regarding the School. The primary fault may not lie there, but it must be sought there first of all.

The modern Sunday School ordinarily originates in the desire of religious parents to secure for their children and themselves a training in religion which they feel themselves unprepared to give or which can be better given in the larger social circle of the School. Sometimes, to be sure, and specially in non-Christian lands or in mission sections of Christian lands or cities, the Sunday School originates in the concern of religious people for the care of the untaught. This was Robert Raikes's impulse, and it has continued to be the impulse of much Sunday-School work. Some years ago, during a winter in London, when I proposed sending my children to the Sunday School of the church which the family were attending, the pastor advised me not to do so, on the ground that the school made no provision for children trained in Christian homes; it was addressed distinctively to the mission group, in financial and religious poverty. Indeed, when the Sunday School began its phenomenal growth there were earnest religious leaders who saw in it a peril, thinking that it might lessen the sense of responsibility on the part of parents. And, of course, if choice ever had to be made between the intimate, parental training in religion which a child can receive at home and the training he can receive in the brief period of the Sunday School, most of us would not hesitate. Sunday-School training for the members of the family is always a poor substitute for home training. But the peril of substitution is mostly imaginary, for the school originates in the wish of religious parents, generally the most earnest ones, for its supplemental ministry. So close is the connection that there is no hope of a permanent Sunday-School work which does not arise from or else develop around it a series of homes whose desires it fulfills. Moreover, there is no evidence of conflict between the service of the Sunday School and that of the home, as though the Sunday School had allayed the concern of the home for religious training. Generally it has been markedly the other way. When Robert Raikes proposed his Ragged School on Sunday, it was a time of ebb tide in family religion,

and the more thoughtful observers witnessed its extension with large hope that it might restore that always elusive thing, family religion. Where the Sunday School flourishes most healthily family religion also is in best condition. Exceptions to this rule would be difficult to find anywhere.

II

The homes with which the Sunday School has to deal may be grouped under three headings:

1. Those whose attitude is one of indifference. The responsible members of such homes have no concern for the religious welfare of their young people. They act as though it were a favor when they permit their children to come to the school and often it is by the most persistent efforts alone that attendance is maintained. Many of them are irreligious homes. It is ominous that 27,000,000 young people in the United States are without definite religious instruction, but the really ominous feature of the fact is that the homes of which they are part do not really care. They could easily change it if they did care. Whatever is done for these young people must be done against the indifference of the parents. The Sunday School must furnish all the magnetism; there will be no propulsion toward it from the homes. At a city convention within two years one Sunday-School leader proposed the problem of holding children of ten and twelve whose parents refused to rise on Sunday morning early enough to get their breakfasts, but permitted them to get their own breakfasts if they wanted to go to Sunday School badly enough.

In some cases this indifference rises to the height of opposition. There are pathetic stories from several countries of children who attend their Sunday-School sessions regularly and as regularly receive the punishment of fathers who oppose religion. When a young man in one of my own classes, studying for the ministry, was asked whether his father had ever punished him, he replied, "Only for my going to Sunday School when I was a boy." He was not able at the distance to measure with any accuracy the motives that had drawn him to the school with punishment always impending, but he traced to the impressions he there received his call to the ministry of the Gospel, and he recalled his early conflict of soul over the duty of obedience to his father and the duty of loyalty to the will of God. Now, a Sunday School which deals with homes of this sort has a type of problem to solve which is very different from that of other schools.

2. The second type of homes is that whose attitude is one of mild interest. The parents are often nominally religious themselves and they are not quite comfortable over entire neglect of the training of their young people though they will not take any special trouble over it. Sometimes they hold the opinion that young people must be allowed to

have entire independence in the matter of their religious lives, though they allow them no such independence elsewhere. Sometimes they feel the vague criticisms of Sunday-School methods, or they have unpleasant memories of their own experiences as children, experiences generally magnified out of all proportion by their frequent retelling of them with ornamental additions. It is to be hoped the recording angel does not note the stories which many half-religious people tell about their childhood, recognizing them as mountains made out of molehills of fact. Parents from such homes do not prevent the attendance of their children, but the Sunday School is compelled to do all the real work that is done. The parents can be depended on to be present at a pageant or other exercise when their children are taking part and, under pressure, to have a child learn, at least half learn, a selection, if it is not too long or too difficult. Some recent developments in family life have doubtless increased the number of homes of this type. There has come about a relaxing of discipline, with an assertion of individualism, which has removed some of the accepted control of home conduct. Partly this arises from psychological and social theory, but with many parents it arises from a natural inclination to follow the path of least resistance. Honest and thorough training of children is a serious and continuous task which easy-going people do not enjoy. When one can find a philosophy which sustains the desire of children to have their own way and make their own decisions, it lifts at once some of the most annoying burdens from the shoulders of parents. It is noticeable that one of the first places where this easier program is applied is in the matter of religion and religious training. If the young people want it, let them have it; if they do not want it, do not force it. Interested? Yes, but mildly.

3. Probably the majority of the homes in Christian lands with which at the present time Sunday Schools have to deal belong to a third type whose attitude is that of coöperation. The coöperation is not always intelligent nor always consistent, but it is real. It is at least as earnest in many cases as that between parents and day-school teaching. In my early ministry there was a little song that was a favorite at public meetings in behalf of public schools, whose refrain ran:

> "Oh, dear! what can the matter be?
> Parents won't visit the school!"

A school superintendent in a considerable city in the United States was asked last winter how he explained the marked improvement in the quality of the work done in his school system; he replied instantly that it could be traced to the vital interest which had been aroused among the parents of his city in the schools which their children were attending. He said that most parents are genuinely interested in their children but they do not know effective ways of expressing their inter-

est. Ways had been found in his community, so that the whole level of educational life had been raised. It is the thought of many educational leaders in the United States that recent improvement in educational work in the lower grades is traceable quite as much to increased popular interest as to any other one thing.

This same improvement can be made in Sunday-School work when the coöperation of homes can be secured. The home and the Sunday School are not independent agencies. They deal with the same lives and with the same sacred truth. At the beginning the Sunday-School curriculum was laid out, when there was anything that could be called a curriculum, for the young members of the home group. In its later development it has taken into serious account the entire range of the family. It begins in the cradle with its Cradle Roll Department and it ends with the aged and infirm and preoccupied with its Home Department. The home has no members who are not within the conscious purview of a well formed Sunday School. There is no point, therefore, where coöperation ought not to be natural and feasible. The material for the work of the Sunday School is equally the material of the home: its main textbook is the best known book in the average home of Christendom and is often the only book known in homes of non-Christian lands. When it ventures into the field of Church history for illustration or supplemental material, it deals with a history which is embedded in the home life of religious people. The members of a Sunday School talk no language strange to any informed Christian home.

This coöperation is peculiarly essential to the Sunday School because it has such brief access to the members of the family, while the home has major access to them. While the main stress is on the aid which the Sunday School can give to the home, there is a possible stress also on the aid which the home may give to the school. Much that most Sunday Schools do to-day could be done in half the time if homes did their part. Nothing can relieve the home of its primary obligation for the religious training of its members, but it is equally under obligation to set forward so much as possible collateral agencies which may advance its cause. To-day the Sunday School is the outstanding agency of the church in most lands. It deserves the fullest coöperation of all Christian homes. If it is not such as to deserve this coöperation it is the right and duty of the homes concerned to alter it until it becomes worthy. Accent is sometimes laid on the provision in the Mosaic law for religious training as a duty of family life, Deut. 6: 6, 7, but it is well to observe that this provision was addressed to Israel as a whole, and its obligations could be fulfilled only by the coöperation of various families. The emergence of the synagogue school was a natural outgrowth of the increasing integration of the social life. The homes could not do it all, though the springs of all the work lay there. A Sunday

School is, after all, only a group of families coöperating in a work in which all are concerned. Each family has a stake in the enterprise because it is doing a work which could not be completed by any family alone.

III

In dealing with these three classes of homes, the indifferent, the mildly interested, and the coöperative, the Sunday School has some serious problems. Consider this one: the relation of its teaching to the teaching of religion in the homes of its constituency. Here again it would seem that three possible relations exist.

1. The teaching of the Sunday School may be substitutional for that of the home. This is obvious when there is no religious teaching done in the home. It is a grim fact that multitudes of young people receive religious training in the Sunday School or they do not receive it at all. They come from non-church homes and they must look to the Sunday School for even the rudiments of religious knowledge. This fact constitutes one of the complications of Sunday-School curricula. In many localities it is safest to take nothing for granted. Ignorance is the surest assumption. One young girl of 'teen age came to her teacher in a village and asked for the right to have a frank and unabashed talk with her. She said, "I know it seems very ignorant, since everybody else seems to know it already, but who is this God we talk about in the Sunday-School class? I never hear of Him anywhere else. Where does He live and what does He do?" Such a question would be impossible in any case where religious training had occurred in any form in the home, and it is only fair to say that her attendance at Sunday School had only just begun. She came from a pagan home in a Christian land.

But the absence of religious instruction is not a peculiarity of pagan homes. In the rush of modern society and in the crowding of interests when the family are together, the teaching of rudimentary religion, both in its facts and in its impulses, is often completely omitted. Parents on whom the nurture of their children rests lightly are seldom concerned about their own nurture, and they have a vague feeling that the Sunday School is the place where the right kind of people can attend to this. When children ask such parents simple questions in religion they are often told that they must ask about that in Sunday School. One careless father asked me in my own parish some years ago why we did not do better work in our Sunday School. He said, "My youngster keeps pestering me with questions about the Bible and his Sunday-School lessons. I tell him I send him to Sunday School to get his answers. The day-school teachers do not turn him back to me for answers." He could hardly get my point of view when I rejoiced in his difficulty. The Sunday School must needs be substitutional for

many homes—pagan or uninformed homes—but it ought to make itself less so as rapidly as possible.

Further, it must serve as a substitute in many instances where there is no one in the home really capable of religious instruction and not willing to become capable. There is a mystery about the ideas of religion in many minds that turns matured people dumb and senseless when they are to be handled. Most of us know really religious men who can make addresses or speeches without embarrassment, can talk by the hour with unconscious freedom, but who are instantly stricken with self-consciousness and awkwardness when the subject of religion comes up, and who would be utterly unable to offer a vocal prayer or to express a positive opinion or assurance in religion. The reference is not to semi-religious people but to real ones. There are parents, fathers and mothers both, who practice a constant reticence with their children in the field of religion. Something chokes them when they approach it. They can talk about anything else but that. Especially does this hesitation restrict them when the matter becomes closely personal. Such parents are often excellent teachers of the deep impulses of religion by the lives they live. Many a man remembers the Christian character of his father who yet can recall no single word of religion he ever heard him speak. I am convinced that there are more such families than we generally think. The Sunday School must do all the work of religious education for such homes.

So, for pagan homes, uninformed, overcrowded and timid homes, the teaching of the Sunday School must become a substitute, not because it desires to be so but in spite of itself.

2. The second relation the Sunday School may hold to the teaching within the home is supplemental or complementary. There are some phases of religion which cannot be learned in individual instruction nor even in the very small and unvaried group. The personal relation of the soul to God in Christ can doubtless be learned in the desert, but the social expression of that relation requires the wider range of association. It is a true saying that it takes three to make a Christian: God and one man and another man. When the lawyer asked our Lord for the greatest commandment of the law, he got more than he asked for, which is a common procedure of God with our souls, for he learned the two commandments that stand at the head of the list and stand there so distinctly that they cover all the rest. They belong together. It may be that one could go into seclusion and get some distance with the first commandment of love to God, but he would make little headway with the second commandment of love to his neighbor if he gave no thought to his neighbor. He needs a neighbor in order to know what love means. It has been known for a long time that the surest way to make a prig is to educate him all by himself, under private tutors and

governors. Every lad needs the rough and tumble of friction with other lads. Even the family circle is often too narrow for final service. For one thing, in such a circle there is seldom more than one of a kind or an age. This forces a measure of isolation for each one, whereas each needs more of his own kind and age as a test and trial of his character. Individual, home training in religion makes for depth and assurance, but school training makes for breadth and comprehension. The surest cure for priggishness in religion is experience with other people of one's own standing and age. In this way the teaching of the Sunday School supplements the teaching of the home, even the best home.

But care must be taken that it does really supplement it and that each is not taking the other for granted too much. A year ago I had occasion to quiz a group of Christian young men, mostly college students, about what may be called the bare bones of the Bible, simply its structural facts and events. To their mingled chagrin and amusement, they discovered that they did not know them; they said in most instances that they had never been even exposed to the knowledge of them. One spoke for many in saying that he had been a victim of misplaced confidence. When he was a lad, his parents took it for granted that he was being given the drill in this kind of knowledge by his Sunday-School teachers, whereas the Sunday-School teachers took it for granted that he would get such simple instruction at home; when he reached college his instructors took it for granted that he had learned everything of this sort from his parents and Sunday-School teachers, and when he reached his professional school the Bible teachers took it for granted that his college education had covered the details of the Bible. He had come out, therefore, without knowing what he should have been taught at the very beginning of his study. He had learned much else, probably more vital elements of religion, but there had been no coördination of instruction.

This is all the more important in countries where religious instruction is not given in the public schools. It underlies the strong movement in the United States for the development of week-day religious instruction under the direction of the church but apart from the regular day-school course. Both the home and the Sunday School, working at their best, will prove insufficient for the training in religion which the times require. Each is interested in securing wider coöperation. One of the church boards of education in America is working out a series of courses which coördinate these three lines of education: the work of the home, the work of the church within its own special field, including the Sunday School, and the work of week-day instruction; so that the entire field will be covered and nothing taken for granted. This will express the true relation of supplemental instruction.

3. But the relation of Sunday-School teaching to that of the home is most difficult when it is considered under a third aspect, namely, that

of correction. The questions here are often vexatious. How far should the Sunday School accommodate its teaching to the practices and ideals of the homes from which its students come? Ought a pupil to learn in the Sunday School anything which contradicts or conflicts with what he learns at home? If a day school should be established in a community where a family persistently and honestly teaches that the earth is flat and that the sun revolves around it at a distance of about 3,000 miles, basing this assurance on the Bible and on a certain form of science, as is actually the case in a suburb of Chicago, would a teacher be wise in accepting that teaching in order not to disturb the happy working relation between the home and the school? Suppose it comes up in a Sunday School? Suppose a group of pupils who are taught at home that belief in the truth of the Bible involves belief in the earth as flat, shall a Sunday-School teacher avoid the disturbing fact of a round earth with its consequent disturbance of faith in the truth of the Bible? It does not help the situation to point out that the teacher can insist that the truth of the Bible is not involved in the question, for the home teaching says that it is so involved and that will be precisely the point at issue. The real question is whether the Sunday-School instruction ought to contravene the religious teachings of the homes from which its members come. May the Sunday School be corrective of home training? Obviously yes, at certain points. If a boy is taught at home that the Bible is a mere ordinary book, superstitiously held in reverence by the ignorant only, then a teacher would probably set himself deliberately to change that idea, to correct that teaching, and would rejoice when he found that it had been changed. If he heard that the father had complained because he had "undermined the faith" with which the boy had gone to the school, the reply would be that it was no worthy "faith" in the first place and that it was the truth and not the teacher which had undermined it. If a boy has been taught at home that God is an awesome Being, viewing humanity with a wrathful eye, a Sunday-School teacher would probably make an earnest effort to change his thought into one more worthy of the teaching of Christ, and would take the risk or the odium of seeming to contravene the teaching of the home.

But clearly there is a limit to this. Suppose a family teaches that the Bible is God's inspired Word and the Sunday School teaches that it is not so; or that Christ is the incarnate Son of God and the Sunday School teaches that He is a mere man of high type; or that church membership is important while the Sunday School minimizes it—then the case is not so clear. There is some guidance in the general principle that the business of all religious training is the development of a wider and not a narrowed religious life and that the only wise way to displace a mistaken idea is by the introduction of a richer and more helpful one. Taking away a religious belief is a fairly simple matter. Any

aggressive teacher can do that with young minds. But when a pupil is left religiously poorer than when he entered the group, it is evident that the instruction has failed.

This is not the real safeguard, however, for there is no adequate gauge of religious ideas as to their richness and breadth. The real safeguard lies in another fact. The Sunday School must be made to represent the church of which it is part and its teaching must be true to it rather than to any particular opinions of either parents or teachers. As the state controls the day school and its interest and wisdom supersede the plans of any single family, so the church controls the Sunday School and it must be responsible for the teaching in it, maintaining standards which supersede individual families. Then, as families can withdraw their children from a day school and provide instruction for them at their own charges if it does not train them according to their desires, or as families can organize efforts to secure in the schools the kind of training their children need, so religious families can refuse to accept the training which a Sunday School gives or can secure changes in it which will bring it into line with their needs and desires. A great deal of childhood faith is undermined in secular and religious instruction, and it is a pity that homes are not more concerned that it occurs. But some childhood faith ought to be undermined, of course, because it is mistaken; yet in most cases it can be done so that the new and wider foundation is slipped in as a new element of satisfaction and strength and not as distressing loss of something valuable. When home and Sunday School differ, it cannot be taken for granted that either is always right. But it can be taken for granted among equally earnest Christians that effort will be made to understand each other. Many a humble mother could teach well-trained teachers volumes of truth about religion which they do not know, and any such mother could learn volumes from such teachers. The mischief will be done if either should close the mind against the other. Milton's familiar word is much to the point: "Where there is much desire to learn, there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making."

IV

Conditions in different lands bring the task and joy of relationship between home and Sunday School in different forms, but at root they are the same. The joy is of two agencies working together for the future in training lives for the uses of God; the task is in the very existence of these lives, in the fact that they are the very same lives for both agencies and must be trained as units without conflict and contradiction. In all lands the task is increased by the failure in some homes and the failure in some Sunday Schools. But the reward of the work is everywhere appearing in the increased force of workers availa-

ble for the purposes of God and the enriched lives ready for the burdens and inspirations of those purposes.

REVERENCE FOR THE SABBATH DAY

By Rev. L. B. Busfield,
Auckland, New Zealand

One of the most disturbing factors in our modern religious life is the increasing neglect of the Sabbath as a day of worship and rest. The claim of the Sabbath to be regarded primarily as a day to worship God and serve one's fellows is being seriously challenged by a considerable section of the community indifferent to the Christian faith. The peace and quietness, the absence of worldly pursuits which our fathers knew on the Sabbath, has almost disappeared. The holy day has become a holiday. Demands are being made on every hand for the opening of public parks for Sunday sport. The pleasure seeker wants full freedom, and urges that no restrictions shall be placed upon his demands. There are not a few who seek to make Sunday a day when additional profits may be earned.

Insidious attacks are being made upon this time-honored and much loved day, and it behooves those who love the Sabbath Day and all it stands for to see that they themselves do nothing to weaken its influence, and if necessary, to fight in its defence.

Let us not forget that the Sabbath is one of the main bulwarks of the Christian faith, and to allow it to be undermined is to be guilty of the unpardonable sin of letting slip from us the priceless heritage of ages, for which our fathers fought and were willing to die.

On the other hand, we are faced by the fact that we can no longer hold in their entirety the views that our fathers held on the observance of the Sabbath.

We are not primarily concerned with the question of the observance of the Sabbath Day, but with the right use of Sunday. We lack definite leading in this direction. We are in danger of contradicting each other. Large numbers of Christian people do not know what they believe on the subject and are looking for guidance. The old order changeth. Sunday as a day for public worship and pious meditation has almost disappeared, and that view is no longer held by large bodies of people as it used to be. We are not wise men if we laugh at the narrow views our fathers held. If we can no longer believe as the Puritans believed, let us remember that they restored the Sabbath from the fogginess which surrounded it in the Middle Ages, and we are in no danger of handing on as pure and as holy a Sabbath to coming generations as they bequeathed to us.

In facing the question of the right use of Sunday we need clear thinking, an honest investigation of facts and the affirming of principles which are eternally true. The commandment enjoins us to keep the Sabbath Day holy: The primitive Church adopted Sunday as the day. of public worship, but there is no indication in the New Testament that the rules and regulations of the Sabbath were transferred to the Sunday. We shall build up our strongest case not by insistence on the Mosaic Law, but rather by examining the teaching of the New Testament on the matter, and in particular by the attitude of our Lord.

Paul said, "One man esteemeth one day above another: another esteemeth every day alike; let every man be fully persuaded in his own mind." Thus Paul made every day holy. There is no reference to Sabbath observance in his teaching. It was part of the bondage of the Law from which the gospel sets us free. Yet Paul loved the assembly of the saints and the place where prayer was wont to be made. There is no strong insistence on Sabbath observance in the New Testament. Some Jewish Christians insisted that Christians should osberve the whole Law. Paul fought them tooth and nail and beat them. The fight nearly split the Church. If the Judaistic Christians had won, Christianity would have lived and died as a petty Jewish sect. It would never have become a world religion.

We see the beginning of the change from Sabbath to Sunday in the New Testament references to the Lord's Day or religious gatherings on the first day of the week. With the incoming of the Gentiles, the Sabbath was abandoned in favour of Sunday. This was the weekly festival of the Resurrection, and service would be held in the early morning, and again in the evening. The rest of the day was probably devoted to business—the official Sabbath being the day previous. Sunday did not become officially recognized as a non-workday until Christianity was recognized as the religion of the Empire.

In the Middle Ages it was customary to have mass in the morning, and service in the late afternoon. The rest of the day was devoted to military exercises and recreation. Then came the Puritan with his very strict Sunday. The Bible was the only book. Prayer and exhortation and the hearing of exhortation were the only exercises, Narrow, say you. Bigoted, say you. Ha! but how far we have swung since! Our supreme guide in this matter is the personal example of Jesus Christ Himself.

First we shall notice that he did not hesitate to break the Sabbath laws when mercy and need constrained him. This was one of the causes of the Crucifixion. We need to understand his own saying, "The sabbath was made for man, and not man for the sabbath." Yet his personal example on the Sabbath Day leaves us in no doubt as to his attitude. We read that "as his custom was, he went into the synagogue on the sabbath day."

Public worship was His regular habit. Can we afford to ignore what He Himself valued?

The importance of Christ's statement, "The sabbath was made for man," is permanent and universal; it establishes not the exception, but the rule; it deals not with temporary and fluctuating prejudices, but with fixed eternal principles. The Sabbath was made for man; why then should man be deprived of it? If to the Jewish Church in its best ages, to its most enlightened sons, the Sabbath was a delight, holy and honourable, full of happy thoughts and feelings, a season of refreshment, of bodily repose and spiritual rejoicing, why should we lose this privilege to-day?

If the Sabbath was made for man, it must have been because man needed it; not, certainly, as a mere temporary provision for special purposes, but as a permanent blessing. Who shall take from us one of God's first gifts to His creatures—a gift bestowed with a special regard to their physical and spiritual wants, and consecrated by His own example? Look at the question in this light, test the principle by its application to the facts of daily experience, to the wants of your inner and outer life. For these days when family worship is neglected, when few of us know the delights of personal communion with God as we should, when the Bible is not as familiar to us as it should be, we cannot afford to do without the Sabbath or to allow its holy privileges to be lessened.

All God's children have a right to share in its blessings, poor as well as rich, employed and employers alike; for station in life and outward circumstances cannot alter man's needs. Instincts are universal, they are our common inheritance as human beings. The first day of the week is, to many Christians, not only the one day of rest but the one day of worship. The majority of men and women, owing to the exacting claims of everyday life on their time and thought in these days of high pressure, have little or no opportunity of meeting together in united worship on any other day.

More than that, the question of Sunday observance is fitly linked with that of worship, because the social aspect of Christianity is forcibly emphasized by both. No Christian who attempts to grasp all that is involved in a right use of Sunday can persuade himself that his individual observance or non-observance of the day is a matter to be decided solely on personal and selfish grounds, but must acknowledge that his decision as to whether or how he will keep the day affects not only himself and his own conscience, but also the well-being of others.

Not all that is lawful to do is right for the Christian to do. Even if right in itself, it becomes wrong if it be done at the unnecessary expense of others' time and thought, or at the cost of the health of the body or mind or spirit of others. Sunday cannot be a day well and wisely spent by a man if in what he does, or neglects to do, he

thinks only of himself and is indifferent to what extent others are obliged to work in order that he may rest, or is careless whether recreation in itself lawful and innocent means toil to those who ought to have rest.

The Sabbath was made for man, that is, for man as God designed and created him. The whole man must have the opportunity of sharing in the benfits of the day, or it fails in its object. The body of man finds in it the rest it needs, not indeed, by doing nothing, for idleness is never true rest, but in change of occupation. The mind of man rests not by lying fallow and thinking of nothing, but by diverting its energies into new channels. The heart of man renews its strength not by ceasing to love, but in change of surroundings, in the quiet of home life and home affections and interests. The spirit of man puts forth new powers, as raised heavenward it contemplates the unseen and looks up to God instead of being engrossed in the earth.

The Sabbath is peculiarly our day of privilege. The gift of God, hallowed by countless generations, a day of rest and gladness, a day of opportunity and service, and to the Sunday-School worker a day of responsibility and holy obligation, when he may tell to the youth of the world the story of the grace of God.

What then are to be the principles which shall guide our thoughts on this matter of the Lord's Day? What is the right use of Sunday? What is to be our attitude as Christians to this question of reverence for the Sabbath Day? What is to be our attitude towards those who would make it solely a day of pleasure?

We have a duty toward God, a duty to our fellow men, a duty to ourselves, and a duty to the coming generation.

For the sake of the physical and moral well-being of humanity, we must strive to preserve the distinctiveness of the day. This can only be done by making the day a different day from the rest of the week. Dr. Gillie says, "The simplest way to do this is to rule out a good many occupations and recreations, as well as to put in some special observances."

Had Christian people themselves preserved the simplicity and helpfulness of the Sabbath our fathers knew, the world would not have made so many invasions into its sanctity. It is therefore for Christian people wisely to order the day, putting the worship of God conspicuously foremost, spending the day cultivating those graces and attributes of character which in the work-a-day week we find difficult to achieve.

I have heard it stated recently that the only people who can desecrate the Sabbath are the people who believe in the Sabbath. Whether that is so or not, Christian people should by their own behaviour and example preserve so far as lies in their power the peace and restfulness of the day.

An added importance attaches to the Sunday Schools of those lands where religious education is not given in the State schools. If Sunday as a day of worship and Sabbath-School teaching is lost to us, then the coming generations are going to be largely spiritually illiterate.

Let all who love God and their fellow men and who value Sunday as the day of days when the childhood of the world may be taught the things of Christ, join together in a world-wide campaign to preserve Sunday from those who would rob it of its holiness.

WINNING THE WORLD THROUGH CHILDHOOD

By Rev. D. W. Kurtz, D.D.,
McPherson, Kansas

The human race is in need of salvation. It must be saved from the sins of selfishness and worldliness; the sins of prejudice, hate, and discord; the sins of the materialism and mammon. All men of insight recognize the human problem, and the dire need of winning the world to a nobler life. There is but one problem in the world—the Human Problem. This means to promote the survival and well-being of the race. To secure the survival and well-being of the race demands four things—men should be physically viable; intellectually rational; socially moral; and spiritually in tune with God, in harmony with the True, the Good, and the Beautiful.

The second great fact that we must face is the failure of paganism. Professor Ellwood has defined paganism as selfishness and self-indulgence—the greed for pleasure and power. He has also pointed out that paganism is pervading our industry, politics, social and racial relations, much of our literature, our amusements, and, in fact, our universities and religion itself. Our civilization is not Christian, it is a mixture of Christianity and paganism. This is so true that a great prophet has recently raised the question whether "the church has not inoculated western civilization with a mild form of Christianity and made men proof against the real thing." Paganism has failed. Its diplomacy, militarism, materialism, selfishness, greed, and worldliness have not solved the human problem.

The third fact is that Christ is our only hope, but the sufficient hope for the world. I am glad to note that the great thinkers of the present are more and more agreeing that there is a "best way of living"—and that *best way* is the Jesus' way. The experts in political science, in sociology, economics, and in all human relations, are gradually recognizing that the teachings of Christ are the only adequate principles of survival and well-being. And experience shows that the religion of Christ is the only dynamic to achieve the results. I have studied under the great philosophers in four countries, and I am personally convinced

that no philosophy can meet the human needs except the Gospel of Christ. I am absolutely sure that His gospel can meet all human needs; that the social, political, racial, and international problems would disappear as dew before the morning sun if the gospel and dynamic of Christ were made effective in human lives.

The next fact is that Childhood is our only opportunity. We cannot win the world by beginning with the aged. Christ did not choose old men, but young men. We know this because a generation after His death His apostles were still active, and were martyred in the midst of an active service. We know further, that only young men could have received such a revolutionary message. The aged were prejudiced, sated, fated. The young are open-minded and can learn the new truth. Winning the world through childhood is the true way, first, because the childhood of to-day makes the world of to-morrow. This is true whether we like it or not. If we want to do anything for the future, we must do it now—for the childhood of the race. "Save an old man, and you save a soul; save a child and you save a soul plus a life for God." The childhood of to-day will build the institutions of the future—our homes, schools, churches, states, industries, and institutions. What kind of institutions will they build? That depends upon the ideals we give them now. The Christian education of childhood is the supreme task of the race, but the supreme problem is to get the mature to assume this task. Christ set a child in the midst of His fellows as the Key to the Kingdom of God. By this sign we must conquer.

Secondly, the child does not inherit any culture, civilization or religion. It is entirely free from the hates, prejudices, narrow nationalism, and caste feelings that divide the human race. As far as its culture is concerned, it is in our hands, to guide and direct as we will.

Thirdly, the child does inherit reflexes, instincts, and capacities to start it out in life. These instincts are inborn tendencies to act in definite ways without previous education. They are self-starters—starting the child to play, be curious, imitate, dramatize, construct, and collect. All that education can do is to so organize the stimuli of the environment that the child's reaction upon these will cause him to develop into Christian manhood. The child also inherits capacities. These vary in kind and amount. Modern experiments show that only a small per cent of the race inherit capacities of genius and leadership. These should specially be developed for the services they can render to the race.

In the fourth place, the child has a long infancy. John Fiske pointed out long ago the significance of this long infancy. It requires twenty-four years to develop a mature mind. The infancy of animals is short—they have little to learn. They are guided by instincts. But a person has much to learn, hence the long period of mental plasticity to make this possible. The scientists know but one reason for this long infancy,

that is, education. Since the Christian gospel is the only adequate guide of life, and infancy the providentially appointed time for education, it is clear that the Christian education of childhood and youth is the supreme task of the race.

In the fifth place, let us note that the general tendencies of life are determined young. A prominent author states that by the end of the fifth year the general tendencies and attitudes of life are largely fixed. We must begin early to make a new world. Some years ago Dr. Starbuck made extensive investigations and discovered that the choices of life are made in the early adolescent period. The high-water mark of conversions was about sixteen. This is true also of criminals. Recent investigations show that the greatest number who accept Christ in any year is more nearly at 14. Several of our greatest authorities in religious education express this truth in the following words, "Only one in a hundred becomes a Christian after 20; only one in a thousand after 30."

This is likewise true of crime. Over 90 per cent of all criminals in our penal institutions committed their first crime before the age of twenty. The three greatest choices of life are made, by the vast majority of the race, before maturity, at 24. These great choices are religion, vocation, and marriage. A wrong choice in any one of these means a life marred, if not wholly wasted. We can make a better world only as we can get men to be dominated by the spirit of Christ in the whole of life. We must strike while the iron is hot. Childhood is our opportunity, and our only opportunity to win the world.

Let me invite your attention to a great book, written by Benjamin Kidd, on "The Science of Power." The author shows how scientific experiments demonstrate the power of an idea backed by strong emotion. An idea with emotion is the greatest explosive on earth. He points out how two great nations, Germany and Japan, completely changed their civilizations in a single generation by winning the childhood of these nations. Von Humboldt taught the German people that "what is wanted in the nation must be put into the schools." The ideal of "Deutschland, Deutschland über Alles" was so thoroughly put into the hearts and minds of the childhood of Germany for forty years that it became embarrassing to other nations. No one can doubt the efficiency of the method. A different ideal could have been carried out just as effectively. Japan illustrates this great truth even more clearly. In 1872 the Emperor declared that he did not want a single village with an ignorant family in it, and not a single family with an ignorant member in it. He asked Dr. Murray of the United States to become his educational advisor. A wonderful school system was created —public schools, middle schools, high schools, universities, normal schools and technical schools. Also thousands of kindergartens were established. The result was that in a single generation Japan was

transformed from a nation of the Middle Ages into one of the five greatest powers of the earth. It was a new Japan, made out of the childhood of the race. Benjamin Kidd presents the challenge, "Give us the young and we will create a new mind and a new earth in a single generation." He is absolutely right. There is no other way.

The great tragedy of Protestantism is that we thought this was an "old man's world." So we have made a failure of our civilization. In the United States there are 58,000,000 people who profess no religion—neither Jew, Catholic, nor Protestant. Most of these have come from Protestant homes. We lost our children. Churches spent their time with creeds, dogmas, lectures, and ceremonies for the mature, and have not yet wakened up to the fact that the mature have no reason to exist, except to bring up the immature. This is the law of biology, the law of the family, the law of the plant and the animal, and the law of God everywhere. It is the law of the spirit. If any man would save his life he will lose it, but if he would lose—invest—"his life, for my sake, he shall find it." The mature must give their time, strength, energy, and money for the immature. Christian Education is the supreme task of the race.

Finally, let us realize that the only real values are human values, folks. All else is machinery. What good are all our railroads, our factories, stores, industries, and fields? They have value only as they supply the needs and wants of folks. Why should we turn all this wealth of things over to the next generation unless they have an adequate Christian character to use it for the well-being of the race? In the final analysis, nothing counts save folks; and nothing matters in folks save character; and the only character that enriches life for time and eternity is the Christian character; and this can be acquired only by Christian Education. No civilization can be or become Christian that neglects its childhood and youth. No nation can create a better life unless it creates a new world out of its childhood. I use the word child in the biological sense—from birth to maturity. I hold that the Christian education of childhood is the supreme task of the race. Our problem is to assume the task.

L. P. Jacks, that major prophet of this age, reminds us that there are governments of power, and governments of culture. The latter are not, save in the visions of prophets. When we get our eyes open, and see the true aim of life, that all governments, industries and institutions should exist for the making of men, then we will set ourselves to the task, the hopeful, pleasant task, of building a Christian civilization out of the childhood of the race.

EDUCATING IN CHRISTIAN STEWARDSHIP

BY REV. THEODORE MAYER,
St. Louis, Missouri

There never was an hour in the history of the Church when consecrated money could accomplish more in furthering the cause of Christ than right now. Hundreds of young men and women have offered themselves for Christian service at home and abroad, but they must be rejected because there is not sufficient money to sustain them. Hundreds of missionaries on the field could multiply their power and efficiency if they had the money to build institutions for industrial, mental and spiritual training.

I say it deliberately, I say it with shame, but I believe nevertheless it is true, that there is no other single religion in the world whose followers give so little to their religion as do those who follow the religion of Jesus Christ.

A few years ago there was held in Edinburgh a great World's Missionary Congress. As one reads the burning message of that great assembly, there is found the oft-repeated plea that Christians might recognize their responsibility as Christian stewards. There also occurs this remarkable statement: "There is no missionary society that does not feel the importance of having the young people in the Sunday School so trained that they will in early youth form the habit of Christian stewardship."

Not only does a great World's Missionary Congress challenge the Sunday School to train a new generation in the practice of Christian stewardship, but this very Convention is a call to greater world conquest for our Master. If the Sunday Schools of to-day will give proper training in the principles and practices of Christian stewardship, then the churches of the next generation will have an abundance of money.

The future merchant princes and captains of industry are this morning running errands in our big dry-goods stores; the railroad managers and presidents of twenty-five years hence are this morning answering call bells in big railroad offices. The place to train givers and statesmen for the King's Highway is in the Sunday School.

There are vast resources in the Church for the evangelization of the world, that have not yet been made available, but which should be and may be brought into the treasury of the Lord. In a few years the boys and girls in the Sunday School to-day will be in control. If we train them now to give proportionately and regularly, they will then put in their thousands and millions. It is the privilege and duty of those who are engaged in the evangelization of the world so to plan that proportionate giving shall be the rule of the Church and not the exception.

Train up a child in the way he should go, and when he is old he will not depart from it.

As Sunday-School workers it is not mere sums of money that we are after, but that through the exercise of the grace of systematic and proportionate giving, strong Christian character may be developed. Stewardship is not a mere method of raising money; it is one of God's schools of raising men.

Dr. Cuyler used to say, "What a young man earns during the day goes into his pocketbook; but what he spends in the evening goes into his character." Money can well be called the "acid test" of the lives of men, and an instrument for molding them into His image.

In view of the possibilities involved, is it any wonder that Christ has so much to say as to man's attitude toward money? Of his thirty-eight parables, sixteen relate to this theme. Throughout the four Gospels, one in every six verses deals with this subject.

The practical value of stewardship in character formation has been well expressed by some one who wrote:

"If I could have the privilege of inducing one hundred children and young people between the ages of eight and eighteen, all without regular income, or one hundred adults between the ages of thirty or forty, all with the ordinary income of men between those ages, to adopt at least one tenth of their income as their rule of giving, I would without a moment's hesitation select the young people.

"Why? Because the primary object of a Separate Portion is distinctly not to get money; it is to build character, and youth is the time for that."

The plastic period of youth is the time to form right ideals, attitudes and habits in the making and handling of wealth. Money and life are linked in such intimate relations that, at the time when boys and girls begin to have and to use money which they call their own, whether they earn it as a salary, or receive it as an allowance or gift, the teachings of Christ concerning money should be studied and a definite attitude of the Christian steward established.

Education in stewardship must be based on right principles. A large number of denominations have practically agreed upon the following statement of basic principles:

1. God is the owner of all things.
2. Man is a steward and must give account for all that is entrusted to him.
3. God's ownership and man's stewardship are to be acknowledged by devoting a definite portion—the first fruits—unto the service of God.
4. All the rest—what is spent and what is saved—is to be treated as no less a sacred trust.

While much of the training which the church gives its children has been neglected, there is no phase that has been more neglected, or with

more serious results, than that of stewardship. The best methods in educating in Christian stewardship will embody the following features:

1. DEFINITE INSTRUCTION

The first thing needed in most schools is to know what the broad scope of stewardship is. The fact that the International Sunday School Lesson Committee has issued a course of thirteen "Stewardship Lessons," indicates that it is being recognized that Christian stewardship should have a definite place in the curriculum of religious education. Not only should adults receive this definite instruction, but the children and youth of the Church are entitled to be carefully and thoroughly trained in the truths of stewardship principles. Stewardship should permeate all the teaching of the Sunday School.

Different presentation and emphasis of the subject must be made in the different departments. It is already possible to secure fairly well graded and adapted material for the various ages and groups. The Forward Movement organizations in various church bodies and the Interchurch World Movement have developed a most valuable literature. Everyone who is at all interested in promoting stewardship in his school should own a copy of Money the Acid Test, by McConaughy. Other valuable study books are: The Meaning of Stewardship, (13 studies); Christian Stewardship, (13 studies); Women and Stewardship, (6 studies for women and girls); Life as a Stewardship.

Special leaflets are supplied gratis by denominational boards.

Very helpful stewardship promotion is possible from the School platform. This may consist of a series of five-minute talks, or stories teaching stewardship principles showing how certain men have worked out their stewardship. The memorizing of such stewardship hymns as "We Give Thee but Thine Own," "Take My Life and Let It Be," and "Love Thyself Last," will be very helpful.

It may be possible to present with excellent result a number of simple dramas or parables dealing with stewardship. Reading contests, stewardship debates, stereopticon pictures, etc., may all make their contribution.

2. THE WEEKLY BASIS

In the practice of stewardship very definite leadership should be given. All giving should be on the weekly basis. If the Scriptural plan is to be followed, every member of the school should lay aside his offering weekly, whether he is present or absent. It is very important that young people be taught that their financial obligation for local church support and benevolences is just as binding when they are absent from the Sunday School or church as when they are present.

3. TWO CLAIMS TO BE RECOGNIZED

There are two general causes to which gifts should be devoted, the local church support and benevolences. Some Sunday Schools use all their money for their own support. Others use it all for benevolences, their own support being cared for by the church. From an educational standpoint it is fundamental that children should be trained to give mainly to those objects which they will be expected to support as adults. Therefore they should be trained to give both to local support of the church, and to benevolences.

Here is an opportunity to suggest to pupils to give at least as much for others as to the local church. The necessity of such training is seen from the fact that many churches give little or nothing to benevolences.

The support of the Sunday School is the duty of every church. The best plan is to include the Sunday-School needs in the church budget. At the same time the school should have its own treasurer, who carefully administers the budget granted by the church.

4. BENEVOLENCES MUST BE MADE CONCRETE

There is a danger of including under "benevolences" so many things that to the pupil the objective of his gift is very indefinite. One fault with our present method of giving money is that many boys and girls don't understand in a great many cases what is done with the money. Much instruction needs to be given to make each separate benevolent object stand out clearly before the pupil's mind, making its own appeal. Money given without some purpose and knowledge of that for which it is to be used is of little value, and may do more harm than good.

5. PUPIL DETERMINATION

If there is to be genuine education in Christian stewardship, the designation of the object to which the gift is to be made should in all cases be in the hands of the persons making the gift. They may act in the matter either directly or through duly elected representatives, but in no case should the designation of the gifts be dictated by the teachers or officers. Teachers and officers should endeavor to aid the pupils in choosing carefully and well, but should guard against advising or suggesting in such a way that the choice is really that of the adult, and not that of the pupil.

6. THE ENVELOPE SYSTEM

For all givers, and particularly for children, we must provide some regular reminder that a gift is due; hence the use of the "Duplex Offering Envelopes." The habit of filling one's envelope is soon learned. Offering envelopes, properly planned and used, aid in building character.

Children's envelopes should rotate on a monthly rather than a yearly cycle. Each Sunday in the month should have its own particular object of giving; and its envelope should be of a special color, with or without explanatory printing. Our giving is thus divided into a few broad fields, each of which may be explained from the desk, or further studied in class and department. Every time the pupils of such a school give, they give to something that they know about and care for.

Envelopes used in this manner lend themselves easily to special object giving in class and department, and to united objectives at Easter or other seasons.

7. "KINGDOM DAY"

In some schools one Sunday is annually set apart as the occasion for securing subscriptions for the ensuing year. This day has been called "Kingdom Day." It can best be observed at the same time that the church takes its annual subscriptions in the congregation.

The pledge system, however, seems to be educationally undesirable for the Sunday School. The act of seeking a pledge in advance of the gifts turns the offering into a collection. Character is established by free choices; and teachers want these to come often, not once a year. Uniformity in amount given, if it comes at all, should come through uniformity of interest and appeal.

8. THE ACCOUNT BOOK

There is probably no single device that will better help a boy or girl to practice stewardship in the use of money than a little "account book." Such account books are now supplied by a number of church boards. The keeping of this little account book is a wonderful training in keeping account of all "giving," "saving," and "spending." It helps in determining the proposition the child intends to give and save. Budget and account books, used under the direction and guidance of a Sunday School, provide unparalleled training.

9. THE COÖPERATION OF THE HOME

The home is the best place of all to learn the lesson of Christian stewardship. In fact, a Sunday School can do very little without the sympathetic coöperation of the home in training youth in the right use of money.

The family should be conducted as a real partnership in which not only father and mother, but each of the children, have rights and responsibilities. Children should not be made mere platters to carry to church or Sunday School the coin to be put on the collection plate. As far as the child is concerned, that is not giving at all which does not involve any sense of possession, and of voluntary appropriation of what is given.

A reasonable weekly allowance, not simply to spend, but to save and invest, opens the best way for training in stewardship. Children should be guided in the use of it and should render strict account of it. Rightly used, an allowance will train them in thrift, economy, business judgment, discriminating generosity, and financial responsibility, and will make a large contribution to their moral education. Whenever possible, children should earn their allowance by sharing the household burdens, and enter with zest into the partnership of family life. In the choice volume, "Money the Acid Test," is a most helpful chapter telling how a mother devised a plan by which a child was trained in giving, saving and spending. This home training and coöperation with the church school will be the secret of every successful stewardship training program.

The power of bringing about a new day in the practice of Christian stewardship within the church rests in the hands of the world's Sunday-School teachers. There is probably no other single effort which has such potential powers as the adequate training of our boys and girls in Christian stewardship. They are ready for the challenge. They are ready to follow if we would only lead the way. Youth will answer, as youth has always answered the call to tasks where age was slow to respond. The problems faced by a World's Missionary Congress will be quickly solved by a youth trained in Christian stewardship. Youth will do what age found impossible. To us they fling the challenge for leadership in the spirit and enthusiasm of the song which the young men sang who built the great Panama Canal:

Don't send us back to a life that's tame again,
We who have shattered a continent's spine.
Office work? Oh, we couldn't do that again;
Haven't you something that's more in our line?

Got any rivers they say are not crossable?
Got any mountains you can't tunnel through?
We specialize in the wholly impossible—
Doing what nobody ever could do!

TRAINING FOR FUTURE LEADERSHIP

1. IN GREAT BRITAIN

By Miss Emily Huntley,
Sunderland, England

Recent years have seen considerable awakening in our Churches to the need for trained leadership in the Sunday School. The widespread acceptance of the ideal of teacher-training as the responsibility of each school has brought this need to a focus. The grading of our schools is inseparably bound up with this ideal. The introduction into our Pri-

mary Departments of large numbers of young adolescents as helper-teachers, made possible for the first time a kind of student-teacher system, with the motto, "Training and teaching go hand in hand." The principle is accepted to-day in each department of the school. A fully graded school may have four to five training-class groups at work on the same evening, united for a common devotional opening, but separate for study and preparation of the lesson. The great hindrance in the way of more rapid obedience to an ideal widely accepted is neither unsuitable premises nor peculiar conditions, but essentially the lack of leadership.

Nobody in the school knows just how to handle the Training Class. Nobody feels competent to look beyond the confines of his class and organise a school department. Nobody has really studied the child to understand the principles on which to plan the task. Now and again the minister has nobly come to the rescue, but even ministers have been known to fail to hold a successful training class and fail worse in the organisation of a school. It is not necessarily lack of spirituality or enthusiasm or love that makes the task difficult, but simply lack of the knowledge that comes through training.

To supply this lack is the aim of every live Sunday-School organisation. A local Sunday School Union, a denominational Young People's Department, a National Society or Union is doing vital service to the schools largely in the measure in which it is helping to train leaders. Is it not also true that the church which makes provision in its colleges for the special training of its ministers for leadership in young people's work, is the church with a "to-morrow"? The minister who is competent to give oversight and guidance in his Sunday School is in touch with life at the springs, the feeding ground of the future. In Great Britain, organised effort in leadership-training may be grouped under three main heads. It differs only in degree from the courageous work being done in India, China, Japan, and all along the "far-flung battle line."

A. Training Through Local Effort

The regular work of many of our Sunday School Unions includes not only systematic effort to prepare teachers for class work, but special training for leaders. The presence in such cities as London, Liverpool, Cardiff, Newcastle, Glasgow, of past students trained at "Westhill" or elsewhere, as well as others specially qualified for the task, makes possible systematic study groups for leaders. The London Graded Association has held such monthly gatherings continuously for nearly twenty years, and is typical of work in other cities. The value of such work is immensely increased where one or two specialists can be set apart for the help of individual schools, extending over several weeks at a time. It is by such close contacts that the real ideals of leadership are grasped.

Visiting lecturers, from the National or Denominational Associations, supplement and stimulate local work. The latest such extension effort is that of Westhill College. In place of a single lecturer aiming to cover a wide field, six or seven enthusiasts descend on the place, and for a week or ten days, lead intensive study-groups in the work of the various grades. About twenty such courses were held last year.

B. TRAINING THROUGH "SCHOOLS OF METHOD"

The number of these is rapidly on the increase. "Swanwick" is a name to conjure with for upwards of three hundred young people who gather Easter by Easter for study of Sunday-School methods. It is by no means confined to leaders but is fruitful both in discovering and stimulating leaders and in waking the appetite for further training. But Swanwick is multipled in Westminster, Harrogate, Seaford, Morecambe, Bourneville, Hexham and the changing centres at which the County Unions arrange their schools. The esprit-de-corps of such gatherings is probably as important as the guidance they offer, and young people come back to their own small corners as enthusiastic reformers filled with a new vision of their task.

C. TRAINING THROUGH COLLEGES

Since its opening some eighteen years ago, upwards of five hundred students have taken longer or shorter courses at Westhill and interdenominational college at Bourneville. Many of these are recognised leaders in graded school work to-day: many are doing efficient service in their own schools and districts: some are on the mission field. Two whose training was made possible through the help of the World's Sunday School Association are leaders in New Zealand; one, Ramambasoa, in Madagascar; and one, Grace Nathanielz, after serving her day and generation in Ceylon, has passed to the presence of the King. St. Christopher's College, Blackheath, trains organisers of young people's work in the Anglican Church. A large number of its past students are appointed as diocesan organisers and lecturers. The Women's Missionary College in Edinburgh offers special training in children's and young people's work. The ideal towards which we aim is the inclusion of Sunday-School and Pedagogical courses into the curriculum of the theological colleges. Some of these have opened their doors for short lecture-courses, a few have encouraged students to take post-graduate courses, but little in the way of practical training in leadership of young people's work has as yet been offered. Many a young minister confronted with the problem of a full school and a half-empty church echoes the demand of the Sunday-School enthusiasts for training for his task.

The plea is intensified in the case of those being trained for missionary work abroad. It is nothing less than a tragedy to see features of

the Sunday School of yesterday, condemned by all enlightened opinion, transplanted to the mission field. Untrained teachers without consciousness of educational aim, unsuitable lessons-courses, false grading, indiscriminate prize-giving, lack of atmosphere or efficiency in the Mission Sunday School, all point to a lack and voice a challenge. The mission field is already magnificently facing the challenge in Coonoor and Karuizawa, Kuling, Peitaiho, and many other centres. But adequate backing and full sympathy wait the presence of far more missionaries trained in the leadership of young people's work. Such training should not be picked up at the expense of experiment on the field: it should be given as an essential part of the home preparation. And why should not the great societies set apart trained missionaries as leaders and teacher-trainers in district work?

The fields are white, but the labourers few.

Supplemental to, and permeating, all efforts for training is the vital service of literature. Where neither college, school of method, or lecture-course is available, the book and periodical can find their way. The last ten years have been marked by practically new Sunday-School literature in this and other lands. To-day an isolated worker following a course of systematic reading, may become thoroughly grounded in the principles of leadership. And that school or organization is serving its constituency well that makes it possible through grant or loan library, for each worker to obtain the books he needs for his task.

Were we speaking of Leadership? What is the figure of the Leader our hearts recognise? The Good Shepherd is the One Who goes before the sheep, taking the place of risk and responsibility. And when the Chief Shepherd shall appear shall it not be those who have most nearly caught His spirit and most truly dedicated their powers for the service of His flock, who shall know the secret crown of joy which is His gift?

2. IN NORTH AMERICA

By Rev. C. A. Myers, M.A.,
Toronto, Canada

Workers are generally agreed to-day that the central problem in the field of Religious Education is that of securing an adequate number of consecrated and trained Christian men and women as teachers of religion to the children and youth of our generation. All other difficulties arise out of the lack of such trained leaders. No other problems can be solved until this is solved. With it solved many other problems will quickly disappear. Without its solution we are condemned to a constant struggle with slipshod and ineffective work.

The World War has made many revelations, none perhaps more startling than the light it has thrown upon the comparative failure of

the Church to teach religion adequately to her own members as revealed by the after-war commissions appointed in both Britain and America.

The reasons for this failure are probably many-sided and complex. No doubt the radical change taking place in our conceptions as to the meaning and character of the Christian religion and of the Christian life and as to how it is to be perpetuated has had much to do with the question. The revolutionary changes taking place in the field of public education have also had their reactions. In the light of these conditions the fact that the Church has only very recently seriously considered the question of a scientific approach to the task of Religious Education has had much to do with this failure.

Many factors have tended during the last generation or two to accentuate the difficulties with which the Church is faced in seeking to perform her teaching function. The tremendous development in material things, the increase in wealth, the unprecedented exploitation of the material resources of the world, the rapid changes being brought about by increased facilities for transportation and communication have had a very marked effect. The growth in intelligence on the part of the rank and file of the people, the extraordinary development of public education, the increased output of the printing press in multiplied newspapers, magazines and books has been all but revolutionary. The altogether unheard of increase in amusement and recreational facilities by means of the cinema, radio and other inventions and the ease and vividness with which they have captured the eye and ear of the young people of to-day and are able to interpret to them often in a perverted way the deepest secrets of life,—these, and many other causes have vastly increased the difficulty and complexity of the problem of teaching religion.

But there are many evidences that we are facing the dawn of a new day. There is a new interest awakening in the Church in her childhood and youth. We cannot live in the midst of a great revival of interest in general education without having this interest lap over into the field of religious work. There is a constantly growing demand for the improvement and enlargement of our Religious-Education plans, larger gifts are being made for this purpose, splendid new buildings costing thousands of dollars are being erected, more time for Religious Education is being definitely asked for and granted by leaders in both Church and State through the extension of the Sunday School for mid-week training activities and the extension of the public school for week-day Religious Instruction. A richer and better curriculum is being rapidly provided, professional leadership is being increasingly supplied, and best of all there is developing a new understanding on the part of the Church of its responsibility for the evangelization of its own children and youth so that they may grow up into religious maturity through the right

kind of vital Christian experiences. This definite recognition on the part of the Church that its task is the Christianizing of its own children is one of the most hopeful signs of the times.

We have learned through the bitter experience partly revealed to us by the war, that unless we can teach Christianity effectively to our own children we cannot successfully cope with the new problems facing us in our missionary effort at home and abroad and in our efforts to develop an International conscience that will demand world peace and brotherhood. All of which means more and better teachers of religion.

But all these encouraging features will fail of ultimate success unless provision is made for a vastly increased number of volunteer workers. Our civilization is ready for a great extension of educational evangelism, but this work of teaching the Christian religion to all the young people of to-day can never be carried out adequately by professional or full time workers. Hundreds of Christian people in all our communities must be challenged with their responsibility to bring an intelligent presentation of the gospel in all its aspects to all our people if we are to succeed in Christianizing our generation. Just because our religion is a life rather than a theory, and something to be experienced rather than merely learned, the need of this enlargement of leadership becomes more fully apparent.

The many different kinds of workers needed to accomplish this task may be divided into two main groups:

1. Voluntary or part-time leaders.
2. Professional or full-time leaders.

Under the former will be included that large army of Christian people who are freely rendering part-time volunteer service as

(a) Teachers in the Sunday School.
(b) General and departmental superintendents and officers.
(c) Leaders in organized Young People's Work.
(d) Organizers and promoters of Missionary Education, Social Service, Evangelism and other forms of local church work.
(e) Leaders in various forms of community effort, such as Daily Vacation Bible School work, Community Service, etc., etc.

Under the latter will be included

(a) Ministers in pastoral charges.
(b) Directors of Religious Education.
(c) Conveners, Secretaries or Supervisors of Religious Education work for the various denominational and coöperative organizations.
(d) General and Field Secretaries, Editors, Writers and Professors of Religious Education.

Let us now outline very briefly the plans being followed generally in North America for the development of this leadership. We are thinking in terms of at least five different levels of training. Let us consider these under the following headings:

1. Informal and Preparatory Courses. A very great deal must yet be done in the way of making adequate preparation for leadership training for our young people in early and middle adolescent years so that when they come up to the period of later adolescence they may be ready to take up regular Teacher Training work. The curriculum for these early and middle adolescent people in America is still in a very chaotic condition. Many different agencies are at work but there is little coördination or unification. Graded Lesson material is doing something to provide a progressive course for this purpose. In Canada a beginning has been made in the Canadian Standard programmes for Older Boys and Girls at coördinating all lines of religious effort relating to them whether in the home, church or school. But this is only a beginning. The Young People's Professional group of the International Council is now grappling with this problem and will doubtless make rapid headway in establishing coördinated programmes for those years.

2. The second level of training is outlined in the Standard Teacher Training Course, consisting of four units of ten lessons each for three years, or a total of 120 lessons. Progress in the promotion of this course has not been rapid but plans are now under way whereby it is being related more closely to summer and winter Standard Training Schools of various kinds. When these plans are effectively in operation there will doubtless be a great extension in the use of this course.

3. The third level of training is outlined in the Advanced Teacher Training Course, especially suitable for ministers, conveners and secretaries of religious education committees, and other professional and semi-professional workers. It consists of eight-course units of 24 lessons each, or a total of 192 lessons. Efforts are being made to link up this course also with advanced schools of training and with correspondence methods.

4. The fourth level has to do with work in Colleges and Universities. More and more it is becoming apparent that in these days of university education we must depend largely upon the educated leadership coming from our colleges and universities if we are to carry out modern programmes of Religious Education in the local church. The leadership of our country in every walk of life rests primarily with college men and women. Accordingly university students should have the opportunity of securing such accurate scientific knowledge about the fundamental principles of the Christian religion as will fit them for intelligent lay leadership in the church and Sunday School. The proposals to secure this intelligent knowledge on the part of University students in general and of securing also additional professional leadership, the following two plans are being promoted by such bodies as the International Council of Religious Education, the Religious Education Association and the Religious Education Council of Canada.

(a) The inclusion of some options in Religious Education in all undergraduate courses looking to degrees of Science and Arts, the International Council has recommended that these options be equivalent to one year's work.

(b) The provision for a four-year professional course for lay workers, such course to include those cultural, scientific, theological and educational subjects fundamental to the training of professional workers in the fields of social and religious education.

5. The fifth level of training has to do with the work in Theological Colleges and graduate schools looking in the direction of providing as follows:

(a) A minimum requirement in religious education for all students in Theological Seminaries.

(b) Opportunity during undergraduate years for specialization in the field of religious education leading to a B.D. degree.

(c) Additional provision for graduate courses for professional workers leading to the Master's and Doctor's degrees.

There is no time to consider the agencies through which these courses of training are to be made effective, nor the plans whereby they are to be promoted. Let me close with the ringing challenge set forth by the International Council in these words:

"The hope for the permanence of western civilization is the Christian religion.... There is no warrant in history for the belief that a civilization reared on any other foundation can permanently endure. The ideals of the gospel of Christ can be made dominant in the life of a nation only through the religious education of its childhood and youth."

Let us therefore with renewed faith and consecration set ourselves to this task of the redemption of the world through the propagation of our Christian faith.

RECENT EXPERIENCES IN LESSON COURSE MAKING

1. IN GREAT BRITAIN

By Rev. A. G. Garvie, D.D.,
Principal, New College, London

For more than ten years the British International Lessons Council has been engaged in preparing Standard Graded Lesson Courses, and what I wish to do, in the time at my disposal, as Chairman of that Council and on its behalf, is to lay before you as simply as I can the conclusions to which we have been led by experience and practice, and not by theory. We have learned much and are still learning, but there are things we have learned which we are not likely to unlearn.

1. We are all convinced that the day for the Uniform Lessons is over, if Sunday-School teaching is to be made as efficient as it can be made. With all respect to our American brethren, we cannot but regard the Adapted Uniform Lesson Courses as a compromise, which has disadvantages which neither a Uniform nor a Graded Course would have. Our Schools would not even look at fully or Closely Graded Courses, that is, a different Course for each year. What we adopted from the beginning, and what is now being adopted in America is *Departmental Grading*—Beginners, Primary, Junior, Intermediate, Senior. We have provided a Three Years' Beginners' Course, but are now going back to a Two Years' Course as sufficient for the purpose. All the other Grades have Three Years' Courses. We do not prepare a Uniform Course, but use the Junior and the Intermediate Courses alternately, with such adaptation as may be necessary for that purpose. We have to provide what I understand is not necessary in America, a course for the Morning Schools, which still survive, although the number is decreasing. This Course is supplementary to the Uniform Course.

2. Having so briefly stated the facts, the reasons for our policy may be given:

(a) For a number of years I was engaged in the preparation of the Uniform Courses, and experience taught me that any such scheme suffers from two inherent defects. First of all, large portions of the Bible cannot be used. The didactic portions, valuable as they are for Intermediate and Senior, are not suitable for the younger scholars, and whenever we ventured to use such portions there was at once an outcry in the Schools. Second, the lesson material cannot be so closely adapted to the needs and the capacities of the scholars. Even if the teachers had the ability, adaptation of the same material to Beginners and Seniors is an impossibility. The younger scholars get lessons for which they are not yet ready, or from the older scholars are withheld truths that they should be learning. Justice is not done either to the Bible or to the scholars.

(b) On the contrary, the Grading of Lesson Material allows for a much wider choice from the Scriptures, and a much closer adaptation of that material to the scholars. We have proved this. Dr. Stevenson, a Canadian, who was for three years lecturing on Sunday-School work in the Congregational Theological Colleges, made a careful survey of the whole Bible, and found that nearly all the suitable lesson material was being used for the proper grade, and that there was not much overlapping in the use of material in the different grades. The problem to which we are now addressing ourselves on the basis of this survey is the coördination of the courses so that nothing valuable for any grade shall be overlooked, and that nothing shall be used too often. Some repetition there must inevitably be, as to go over the same material from different points of view is educationally advantageous; but what

we are trying to determine is at what stage certain material can most advantageously be introduced. What is, for instance, to be withheld from the Junior Department, so that it may make a more effective appeal, when freshly presented at the Intermediate? We hope by such enquiry to make sure that the fullest use is being made of the Bible, and that it is used just in the right way at the right time.

(c) To secure both these objects we do not think it necessary to go beyond Departmental Grading. Each year does not make so great a difference that it is necessary to have quite different lesson material; within a range of three years there can be sufficient adaptation by the teacher for all practical purposes. Nothing in our experience has led us to recognise the necessity of any grading closer than that of the Departments.

3. We all recognise that a Graded Course of Lessons must be used with discretion by teachers. While certain ages may be suggested for each of the Departments, that is only an approximation. There are backward and forward children; some have not reached the stage of development of a normal child at a given age; others have advanced farther than might have been expected. Not age according to the calendar, but according to the development, must be the guide in dealing with scholars. Local conditions and special circumstances must be taken into account. A boy or girl who has begun to work out in the world will in some respects be more advanced than one still at school. The kind of general education that has been received will determine capacity for instruction and influence in the Sunday School. The psychology which has a timed programme of development is an absurdity and a futility; and any system of graded lessons must be used with elasticity, adaptability, to individual, local, occupational, educational differences in the scholars. An intimate knowledge of each child is necessary if the best adaptation of material to capacity for instruction is to be secured.

4. There is a difficulty as regards the use of the Biblical material with which we have been confronted, and which we do not pretend to have solved. It will be generally agreed that for the younger scholars the Old Testament contains a great deal of material in story, biography, and history that should be very attractive. But we find many teachers unwilling, because unable, to teach the Old Testament. As I do not desire to raise any subject of controversy I shall simply state facts without offering a judgment. Some teachers know enough of the modern Biblical scholarship to feel unable to teach the Old Testament in the old way, and yet not enough to be able to teach it in the new way. The British Council feels itself precluded from taking sides in this issue, whatever the convictions of individual members may be. As far as is at all possible, the lessons are so chosen and so arranged that those who take the traditional and those who hold the critical view can use them.

Sometimes a decision the one way or the other is unavoidable, as for instance the position to be assigned to Daniel in lessons chronologically arranged. Whatever that decision may be, patience and charity towards one another may be expected from both groups of teachers. Whichever be the standpoint the difficulties of teachers ought to be and can be sympathetically dealt with.

Again, as a result of the Great War, there is a growing pacifism, not in the narrowest sense but more generally, and the stories of war in the Old Testament are a moral offence to many teachers. Other moral defects in the teaching as well as the practice in the Old Testament wound sensitive Christian consciences.

Is it impossible for all Christians to agree on these two guiding principles:

(1) The recognition of a progress in morals and religion, the later correcting the defects of the earlier stages of development, and

(2) The acceptance of Christ as alone the absolute authority for truth and duty, and the judgment of all parts of the Bible by this standard?

There is one mistake which some theorists have made which in this connection must be corrected. Whether the theory that individual development repeats the evolution of the race be correct or not, there is one application of it which is false, and wrong. The morality of the Book of Judges is not especially suitable for the boy of twelve. If he shows, as he may, any natural tendency that way, the Sunday School should certainly not give him any encouragement. Not a maturity of Christian experience and character is to be expected from youth; but at all stages of development there should be distinctively Christian guidance and guardianship. It would be a great loss if the Old Testament were not used in the future to the extent to which it has been used hitherto in the Sunday School, but if the use is to be maintained, it is certain that it must be so taught as to be a "tutor to bring us unto Christ."

5. The aim of the British Council has been to make the fullest and the best use of all the material for Sunday-School lessons, which the Bible offers. It must continue the main source from which that material must be derived. But we have come to the conclusion which I desire to state as persuasively as I can that it cannot continue the sole source; that for three reasons.

(a) For the Beginners and Primary there is not nearly enough suitable Biblical material, and there are approaches to the child mind through nature, home, and the common surroundings of the child which may be, and should be used for his moral and religious development. A lesson here may be thoroughly Christian even if it cannot be artificially attached to a text. Possibly we have gone farther than we ought to meet prejudice in trying to find some Biblical point of contact

for a lesson which on its own merits has a right to be included. All that can be done to provide both Biblical lessons and these points of contact with the Bible is being done; but for these departments at least we must go outside the Bible for some of the lessons.

(b) But even for other departments we find it necessary to use what for want of a more suitable term we have to call extra-Biblical material. There are Christian truths and duties stated didactically, but not illustrated by story, which the scholars need to learn, and which they can be most effectively taught by illustrations from Christian History and Biography. For instance we could not find in the Bible a suitable lesson for Juniors on honesty although there are plenty of precepts. There are, however, illustrations of dishonesty. So faithful a record is the Bible of human frailty that it might sometimes be easier to find illustrations of a vice rather than its corresponding virtue. Precepts must be illumined by illustrations and so the Council claims the right, and indeed recognises the duty, of using any suitable material for the training of youth in goodness, and godliness of life.

(c) The Council is convinced, however, that the use of this material is not only necessary for these two reasons; it is also desirable on the ground of our Christian faith in the living God, the present Saviour and Lord, and the continuous activities in the Church of the Spirit of God. The Christian Church is an inspired community, since the gifts of Pentecost have not been withdrawn, even if they have not always been claimed and used. The Saints and Heroes, Martyrs and Missionaries of the Christian Church can take their place beside Prophets and Apostles as inspired of God, and as capable of inspiring Christian faith, hope and love in others. It is unbelief, and not faith, to confine God to the Bible, and to exclude Him from the Church, to limit inspiration to the writers of the Bible, and not to find it in those, who by faith have witnessed a good confession and rendered a holy service. Young people should know that God is present and active in His world to-day as of old. Jesus Christ is the same as Saviour and Lord to-day as He was yesterday. The Spirit is given to all who believe according to their faith. What Christian Missions or Christian philanthropy have achieved, or are still achieving, is even more suitable material than some of the records of the Old Testament. There is the practical difficulty of making all this new material as available as the Bible is, and it would be beyond the province of the British Council to provide the material. But fully recognising the limitation thus imposed, the Council is persuaded fully that as far as is practicable the scholars should learn to seek and to find God, Father, Son, and Holy Spirit in the life and work of to-day, as in the days of old, in their own world as in that remote world of the past, with which the Bible deals. These are the conclusions to which we have been led by our labours, which I commend to your sympathetic consideration.

2. ON THE FOREIGN FIELD

BY PROFESSOR ERASMO BRAGA,
Brazil

My business in this address is not to raise problems, but to point out those which the workers on any foreign field are facing.

I will approach the problem of lessons on the foreign field first from the educational point of view.

The modern Sunday School has emphasized the psychological elements in religious education. The pedagogical methods of the day school have now found their way into the church school, and there they have been used to great advantage, so that the contribution of the Sunday School to the science of teaching is one of the most interesting elements in the study of pedagogical methods. The Sunday School tends nowadays to rank with the day school in equipment, efficiency and training of their teachers and officers. This brings out the first group of problems: a curriculum scientifically built up into efficient teaching presupposes trained teachers and able lesson writers. So the problem of leadership comes to the forefront. The Sunday School, depending as it should do, chiefly upon voluntary workers to work in the Sunday School, and having in the first place to count on persons whose consecrated spirit prompts them to volunteer for the work, finds an immense difficulty in training such workers for service. The best kind of teaching material will be of but little use, if the teaching force is not trained in using it properly.

Everywhere the Sunday School shows a tendency to line up to the national system of public schools. When the lesson committee on any field works out a programme to group the classes and to adapt the curricula prepared at the home bases to local conditions, it is more or less on the lines of their material system of education that almost invariably the school is graded, except when the mission schools are the only available on the field.

This is what has been plainly brought out in the conferences with workers on several fields. It follows, then, that no "cut and dried" curriculum, drafted out for a certain field and for the schools in the home bases will fit into any field. As most of the curricula have been heretofore prepared for the schools in Britain and in the United States, one of our great problems has been how to adapt the lessons to the conditions existing in the several fields. There is, therefore, a great need for a general outline of the basic elements in religious education, universally recognized as indispensable to the nurture of Christian character, but such a curriculum should be so flexible as to be adapted to local and specific conditions on the foreign field.

Next comes the problem of providing literature for the Sunday School. The agencies which have been producing printed material for Sunday

Schools, notwithstanding the noble services they have rendered to this work, sometimes become a great obstacle in our way. In some cases it is very plain that economical and financial interests involved in the production of didactic literature are opposed to the reforms which are needed in the material and methods of the Sunday School.

But one of the great difficulties in providing literature for the mission field is that the British and the American organizations have developed, each its own curriculum. From everywhere there comes a demand for unification of the programme for Sunday-School teaching. We have come now to a situation when the old denominational lines, the administrative policies and the national standpoints suit no more the needs of a universal Christianity. Missionary work and especially religious education are now an international proposition and must have a world-wide outlook.

Take, for instance, the problem of the Portuguese-speaking peoples: we are now unable to supply the literature for the Portuguese-speaking schools, either from Portugal or from Brazil, chiefly because on the Continent, and in Africa, and India, the evangelical churches are in the area of the influence of British missionary societies, and in Brazil, Hawaii and the United States the evangelical missions are in the sphere of influence of the American missionary societies. The literature produced according to the American curriculum does not fulfill the needs of the churches that in Portugal and in Africa ordinarily follow the European curriculum.

To provide an adequate literature for schools classified into race or language groups, we should bear in mind the following facts:

A careful discrimination must be made between the material needed to impart information, and the material which bears on the application of the Biblical facts and teachings to the spiritual, moral and social conditions of the individual and the community in a particular situation.

In preparing curricula and literature for the foreign field, there should be no difficulty in providing Biblical and missionary literature to give the information needed everywhere. The Bible is a book of mankind; the essentials of Christianity, since the times of Jesus and Paul, are the same for the Jew and the Barbarian; the great missionaries are now the heroes of all races. Therefore, curricula and literature, the aim of which is to help teachers and lesson writers in giving information about the Bible and Christianity all over the world should have the same character that a general textbook on science, or mathematics or pedagogics has. They should be as much universal as the Bible itself.

There is a dearth of such a literature. Most of the lesson helps in the market are provided to meet the needs of certain clients, and serve only as quarries for the worker on the foreign field. The illustrations,

the pictures, the application and the lesson to moral life, have such a local colouring that make them unsuitable for the foreign field.

We need the best curriculum incorporating the great Biblical truths, the missionary and ethical teaching of the Bible, and literature of a simple but absolutely reliable character that Christian scholarship can provide. This literature can only be produced where universities, museums and libraries are available. This is a definite proposition for the World's Sunday School Association. The workers on the foreign field then should use this material, to provide indigenous literature for their own field, and add to it the illustrations and the practical application of the universal teaching of the Bible to the needs of their own people and of their own times.

No material of this kind, produced outside the fields, will be of much use on the foreign field to carry home the great, searching, moral messages of the Bible to consciences darkened by many generations of idolatry, superstition and indulgence in sin.

Under the pressure of hard work, and without any opportunity to know what has been done at home and elsewhere, the worker on the foreign field, for whom the churches at home are providing means and material to help him to do his work, is handicapped by the lack of books, pictures, maps, models. Each national or regional school organization should be provided with samples of the best material available. Would it be possible to make this material available to the Sunday-School workers all over the world?

Turning now to the literary presentation of the message, I would mention that in style, artistic illustration and point of view, our literature has presented to the different races an Occidental Christ and an exotic Christianity. This observation takes us back to the problem of leadership. The indigenous element in the churches on the foreign field must be challenged to give an indigenous interpretation of Christianity to their own race. On the other hand, the missionary leaders should place the responsibility of such a work upon the indigenous churches, and help them to be up to their task. Never, in our generation, has the nationalistic sentiment been so keen as to-day: this opens a door to make each people face the great moral and spiritual issues presented in the Bible through the prophets. Now is the golden hour to make all the nations hear the "still small voice" in their own language: we are expecting a new Pentecostal season all over the world.

Finally, I come to the problem of housing and equipping the Sunday School on the foreign field. The buildings heretofore erected on the fields for church work were planned to house a worshiping church: now we are developing a teaching church. The ordinary accommodations for this are sorely inadequate. Everywhere there is a sad contrast between the day school and the church school in installation and equipment.

In this short sketch of the situation on the foreign field, we have dealt with problems of leadership, literature and administration. The foregoing statements call for definite action to provide educated, trained leaders for the Sunday Schools, capable of understanding and applying the material provided by the best Christian scholarship for religious education, definite resolution to drop all the differences of opinion and the narrow vision of our denominational, racial or administrative connections, when we tackle the task of framing a world-wide scheme of religious education, and grapple with the tremendous work of providing literature for the Sunday Schools, and definite plans to provide appropriate buildings and equipment for the church schools, which, to be up to the challenge of the present crisis, must not be left behind the day school which has failed in making the world safe and mankind happy.

3. IN NORTH AMERICA

BY LUTHER A. WEIGLE, PH.D., D.D.,

Sterling Professor of Religious Education, Yale University

Two features of the work of the International Sunday School Lesson Committee during the last four years are of outstanding and fundamental importance: the adoption of a definition of policy for the future, and the initiation of a new series of lessons graded by three-year age-groups.

The Committee is now issuing three types of lessons: (a) Uniform; (b) Group Graded; (c) Closely Graded. The first of these types is a continuation of the Improved Uniform Series, which the Committee has been issuing since 1914, except that the lessons of this series are no longer intended for children under twelve years of age, and therefore adaptations of the Uniform Lessons to the Primary and Junior Departments are no longer issued by the Committee. The third of these types is the well-known International Graded Series, the construction of which was begun in 1908. It provides a series of lessons graded by years, with a distinct course for each year of the pupil's life from the fourth to the twenty-first birthday.

The second of the types named is new. It is known as the Group Graded Series, and much resembles the Graded Lessons which are now being issued by the British Lessons Council. The construction of this Series was authorized in 1920, and its actual use in the Primary and Junior Departments was begun in January, 1924. These lessons are to be graded to meet the needs of each of five age-groups:

(a) Primary: ages 6, 7, 8; grades 1, 2, 3.
(b) Junior: ages 9, 10, 11; grades 4, 5, 6.
(c) Intermediate: ages 12, 13, 14; grades 7, 8, 9.
(d) Senior: ages 15, 16, 17; grades 10, 11, 12.
(e) Adult, including young people.

In the construction of the Group Lessons, as these are popularly called, the Committee has in mind the following principles:

1. These lessons are to be *graded.* They are to be *pupil-centered* rather than material-centered. The aim of the series as a whole is to nurture the growing moral and religious life of the child, and to lead to a permanent commitment of that life to God through Jesus Christ, and to fitness for service in His Kingdom. The materials for the lessons are to be chosen with a view to their fitness to accomplish this aim throughout the different periods of the child's growth, rather than with a view to their logical completeness or chronological order.

2. These lessons are to be graded to the capacities and needs of *three-year age-groups* of children, rather than to the capacities and needs of single age-years. Within each age-group all children are to have the same lesson; and the lessons, therefore, must move in three-year cycles. Within the cycle for each group, the lessons for the three years shall be of approximately equal difficulty; and no one year's lessons shall presuppose those of another year.

3. From age-group to age-group, these lessons are to be *consecutive and cumulative;* that is, the lessons of each succeeding age-group are to presuppose the nurture afforded by those of the preceding groups.

4. These lessons are to be *dated,* thus making possible their revision every three years, in the light of the experience of those using them.

5. These lessons are to be *predominantly Biblical;* that is, they are to be selected, chiefly, from Biblical materials; and, as a part of the moral and religious nurture which is their total purpose, they shall aim to impart a comprehensive knowledge of the Bible and to afford to the pupil the disposition and the ability to use God's Word intelligently.

Those of you who are familiar with the Graded Lessons now being issued by the British Lessons Council will note how very like the principles underlying that series these principles are.

Primary and Junior Group Lessons have been issued for 1924, 1925 and 1926, and Primary, Junior, Intermediate and Senior Group Lessons are in process of construction for 1927, 1928 and 1929. Adult Group Lessons will begin in 1930. In the Primary and Junior Grades, the Group Lessons are provided by the Committee as a substitute for the Primary and Junior adaptations of the Uniform Lessons which were formerly furnished. In the grades above the Junior Department the Improved Uniform Lessons are to be continued, constituting an alternative course to the Group Lessons for schools which do not care to use a series more or less closely graded.

All of this may seem to some of you to be unduly complex. You may wonder why the American Committee does not decide upon one type of lesson and stick to it, eliminating other types. The answer is that the

situation which we have to meet is complex, and that we are trying to provide for the needs of widely differing elements in our constituency.

Our policy, moreover, however complex it may seem, is in no sense confused. In 1920 the Committee appointed a Commission of Seven, whose successive reports, dated December, 1920, September, 1921, and April, 1922, were adopted by the Committee and constitute a comprehensive definition of its policy. There is no need here to quote the various principles and items contained in that statement of policy. The first item of the first report of the Commission of Seven is of such far-reaching importance, however, that I call it explicitly to your attention. It reads as follows:

"*Resolved*, That all our lesson schemes should be constructed upon the principle of gradation, and that at the earliest possible moment two basic types of Sunday-School lessons be adopted, namely (a) lessons graded by year; (b) lessons graded by age-groups."

This principle, I say, is of far-reaching importance. It not only provides for the creation of the Group Graded Series, of which I have just been speaking. It involves as well a statement of attitude and purpose with respect both to the Closely Graded Series and to the Uniform Series. It declares that the Committee's policy will be to continue the issuance of lessons graded by years, and that it will discontinue the issuance of uniform, ungraded lessons meant for the use of all pupils in the school, from youngest to oldest. Let me set before you briefly the reasons for these two items of our policy.

In the first place, it is quite clear that the International Sunday School Lesson Committee will continue the issuance of lessons graded by years. Let me say this with a certain amount of emphasis, for I know that here in Britain you have given up the thought of issuing lessons so closely graded and have committed yourselves wholly to the principle of departmental gradation, or as we have come to call it, group gradation. I have been asked several times since my arrival in Glasgow whether the Closely Graded Lessons are succeeding in America, and whether we shall not in time come to the same position with respect to gradation that you have reached here. The answer is that the Closely Graded Lessons *are* succeeding in America. They are now being used by approximately one-half the pupils for whom they were prepared. There is no likelihood whatever that the American Committee will surrender the principle of gradation by years, or that it will discontinue the issuance of lessons based upon that principle. On the contrary, one of the most significant developments of the last quadrennium has been the appointment by the American Committee of a sub-committee which is charged with the initial work looking toward the creation of a wholly new series of lessons graded by years. This series is to provide material not only for instruction, but for training in worship and in

Christian service; and it is to provide in integrated fashion not only for the Sunday session of the church school, but for two week-day sessions as well. This series is to be known as the International Curriculum of Religious Education. When completed it will doubtless supersede in use the present series of International Graded Lessons.

Far from waning, then, the principle of gradation by years is gaining in favor in America, and without doubt will hold a permanent place in the policy of the Lesson Committee. There is a reason for this which I find that my brethren from other lands do not always understand. Here in Britain you do not need closely graded lessons because your children receive a certain amount of Biblical and religious instruction in the schools which they attend throughout the week. In America this is not the case. There is no religious instruction in the public schools of America, and even religious worship is omitted from the programme of many of these schools.

It would be beside the point to attempt here to give the reasons which lie back of the secularization of public education in America. It is enough to say that this has been an incidental result of the principle of religious freedom, on the one hand, and the principle of public education for citizenship in a democracy, on the other hand, as these principles have worked out under the conditions of a heterogeneous population and a multiplicity of religious sects. Most of us are convinced that it would be a mistake to attempt to introduce the teaching of religion into the public schools of America.

Yet the present situation involves a grave danger. These free, tax-supported public schools educate all but a very small number of our children. Their total enrollment is about twenty-four million. They keep the average child for a school life of about 1,200 days, which is over twice the school life of American children fifty years ago. They include in their curriculum practically every human interest and occupation except religion. Professor Dewey, the foremost philosopher of education among us, has stated frankly that it is the function of the school to stimulate the active living and doing of pupils within an environment that is simplified and purified, yet widened, balanced and rightly proportioned, as contrasted with the environment afforded by that portion of the big world in which they chance to be born.

It is a serious thing when such public schools as these omit religion from their life and their curriculum. The old-fashioned public school—that even of but a generation ago—was a small institution as compared with the public school of to-day. It taught only the three R's—reading, writing, and arithmetic—and a little book knowledge in the fields of history, geography and the like. It made no pretense at furnishing the whole of a pupil's education. It did not matter much, therefore, if the old-fashioned public school omitted religion. It omitted a great many other things. Children gained the most vital parts

of their education in other ways than through the formal instruction of the school. But it is a serious thing for the public schools of today in America to omit religion. When schools which include practically every other human interest ignore religion, it inevitably conveys a suggestion to the minds of the pupils that religion is of little value. When a school which undertakes to furnish to children an environment simplified, purified, widened, balanced, and rightly proportioned, omits religion from its life, there is only one conclusion that a sensible child can draw.

This is the situation that lies back of the present movement toward more effective religious education in the church schools of America. The churches have come to see that they face an educational problem and an educational responsibility. The churches must see to it that religion is made a vital and effective part of the education of American children. It is necessary, therefore, that we have curricula for our Sunday Schools and week-day schools of religion which are graded as closely as the curricula of the public schools, and will seem to the pupils themselves to be their correlate and complement. It is possible, of course, to match a public-school curriculum which is graded by years with a syllabus of religious education which is graded by age-groups, but it seems clear to many of us that we are more likely to succeed in the religious education of our children if our church schools frankly adopt the same system of gradation which is used in the public schools. The American Committee will not, therefore, surrender the principle of gradation by years; but we may look rather for the further development of curricula based upon this principle.

In the second place, the declaration of policy which I have quoted has no place for the old, ungraded, uniform lesson. Many schools, it is true, are still using a lesson of that type. But the future of such lessons in America is limited. The American Committee now issues and will continue to issue what it calls the Improved Uniform Series. But this Series is not intended by the Committee for pupils under twelve years of age, and adaptations of title and material are made for the Intermediate, Senior, Young People's and Adult Departments only. It is true that denominations and publishing houses are free to use the titles of this Series in the old, ungraded, uniform fashion; and that they are free, if they choose, to make adaptations of title and material to the Primary and Junior Grades. It is the policy of the Committee, however, to issue this Uniform Series as an alternative course to the Group Graded Series for pupils over twelve years of age. A declaration to this effect was included in the report of the Commission of Seven which was adopted in April, 1922, and the Improved Uniform Lessons issued since that time have included no Primary or Junior adaptations bearing the imprimatur of the Committee.

This position has been reached by the Committee not because we do not see, or because we deny the great service which the principle of uniformity rendered to the Sunday Schools of America for more than a generation following its adoption in 1872. It is because we are facing a new educational situation, which throws a new educational responsibility upon the Sunday School; and the principle of uniformity is inadequate to meet this situation and to fulfill this responsibility. If everything be granted that can be said in favor of uniform Sunday-School lessons, there remain three inherent defects of the principle of uniformity which have become increasingly apparent and have led the majority of the American Committee to feel that it must be abandoned.

1. A uniform series of lessons contains no principle of progression whereby the pupil is able to measure his advance from grade to grade. It is impossible, moreover, for the teacher fully and effectively to correlate uniform lessons with the work of the pupil in the public schools and with the rest of the pupil's education.

2. A uniform series of lessons does not afford to younger children the Christian nurture which they need. One of my friends has told how his four-year-old boy in September, 1906, began his religious education in the Sunday School with a lesson on the problem of whose wife a woman would be in the resurrection when she had married seven men. It is true that the Improved Uniform Lessons of more recent years have done away with such infelicities. But the fact remains that the general outlines of a uniform series of lessons are chosen without reference to the moral and religious experiences and needs of any particular grade or age-group; and these outlines therefore do not provide for children in the younger age-groups such ordered Christian nurture and systematic instruction in the simple fundamentals of Christian faith as they most need for the upbuilding, through the Holy Spirit, of moral and religious character. Even were it to be granted (which I am far from willing to grant) that the Improved Uniform Lessons have succeeded in providing for these younger pupils on each Sunday an adapted "thoroughly teachable" lesson, it is true that the order in which these lessons are taught and the choice and outline of topics have not been determined with a view to the moral and religious experiences and needs of the children, and are not suited to illumine those experiences and meet those needs.

3. The principle of uniformity affords no adequate basis for the teaching of the full range of Biblical truth. It causes such passages only to be chosen for lesson material as can, in the judgment of the Committee, yield some message to all pupils in the school, young and old. The tendency, therefore, is to overemphasize the narrative portions of the Bible and to neglect the more abstract and difficult portions. The Gospels and Acts are thus given a due measure of attention, and the narratives of the Old Testament more than their relative value

warrants; while the Wisdom literature, the Law, the Poetry, and worst of all, the Prophets of the Old Testament and the Epistles of the New Testament, are relatively neglected. To neglect these portions of the Bible is to miss much of the richest truth of God's Word.

This point needs especial emphasis because it has been one of the boasts of the advocates of uniformity that the Uniform Lessons take pupils through the Bible once in every cycle of seven years, and these same folk have criticized the Graded Lessons as being less true to the Bible. The fact is precisely the opposite. The Uniform Lessons have never taken pupils through many of the most precious portions of the Bible; while the Graded Lessons, on the other hand, provide a far more adequate basis for its study.

Those who have studied the matter have always known this in a general way. Under the direction of the Chairman of the Commission of Seven a study was made of the Uniform Lesson System, counting every verse that has been assigned for study, for reference or for devotional reading throughout the fifty-four years from 1872 to 1925 inclusive. The results show that sixty per cent of the material contained in the Bible has never been assigned for study throughout these years. The whole of the Acts of the Apostles has been used at one time or another, almost the whole of the Synoptic Gospels, and five-sixths of the Gospel of John. One-half of the Old Testament narrative material has been assigned; one-third of the material in the Epistles; one-sixth of the Prophecy, and less than one-eighth of the Poetry and Wisdom literature.

Merely quantitative statements like these, however, do not tell the whole story of the fragmentary and ineffective treatment of the Bible in this system of lessons. From the book of the Prophet Amos, for example, ten lessons have been assigned in fifty-four years. Of these, three lessons, each dealing with the same material (6: 1-8) were marked as special lessons for the teaching of temperance; and another (5: 1-15) as a special home missionary lesson. A fifth citation (8: 4-7) forms part of the Biblical material for a topical lesson on "Poverty and Wealth." Another lesson, meant to be historical, with the title "Israel Reproved" (5: 4-15) got inserted, by some mischance or slip of ignorance, between six lessons on Elijah and five on the exploits of Elisha—which puts Amos a hundred years ahead of his real place in history, and makes his message hard to comprehend, to say the least! A seventh citation assigns the whole of the two books of Amos and Hosea as the material for a single lesson! There are left, out of the ten lessons, three which give to Amos his proper historical place and a real chance to convey his message to the minds of the pupils who study these lessons. One of the three lessons was in 1877, and the other two in 1891. It is further to be noted that never, even in these lessons, was the heart of Amos' message concerning God's rejection of ritual religion when unaccompanied by moral justice and righteous-

ness of life (5: 21-24) assigned for study; nor were the visions of chapter 7. One might have stayed in the Sunday Schools of America for fifty-four years, and have studied faithfully the lessons assigned, without arriving at any real understanding of the prophecy of Amos, or its place in the revelation of God.

Facts such as these may be discovered for himself by any reader who cares to study the complete list of lesson titles and materials from 1872 to 1924 as this is contained in the convenient Handbook of the International Uniform Sunday School Lessons which is published by the American Sunday School Union. Twice only in these years lessons were taken from the book of Job—two lessons in 1879, and four in 1893. Micah 6: 6-8, which has been called the greatest saying in the Bible save one, was never assigned for study. The New Covenant passage from the book of Jeremiah, which is another of the high-water marks of Old Testament religion, was assigned only once (1892). Among the Psalms which were never studied are 15, 34, 42, 46, 90, 91, 95, 96, 100, 104, 111, 115, 116, 119, 127, 128, 146, 147, 148. Six lessons were devoted to the story of Cain and Abel and six to the cities of refuge while only six were taken from the book of Job. The Golden Rule has been assigned for study eight times, the Psalm of Love in the thirteenth chapter of I Corinthians eight times, the Beatitudes nine times and John 3: 16 ten times; while Daniel in the lions' den has been studied nine times, Gideon's exploit ten times, and the construction and ritual of the tabernacle eleven times. In the same period forty-nine lessons were devoted to Joseph; ninety-four to David; thirty-nine to Solomon; fifty-one to Elijah; and forty-seven to Elisha. The lessons on Elijah and Elisha total almost one-half of all the lessons on the history of the kingdoms of Israel and Judah from the division to the captivity, a proportion which throws quite out of perspective the study of this most important period in the history of the Hebrew people and the development, under the leadership of the great prophets, of the Hebrew religion. The one great virtue of the Uniform Lessons is the relatively large place which they have always given to the study of the life of Christ. Outside of that, one must conclude that the character of the system is such that it can afford to pupils but a fragmentary knowledge of Old and New Testament history, and almost no conception of the richness of the literature contained in the Bible and of the sweep and perspective of God's progressive revelation of Himself in this literature and in the life of which it is the expression and record.

For these reasons, then—because a uniform series of lessons is inadequate to the educational situation which the churches of America are facing; because such a series of lessons does not afford the Christian nurture which our children need; and because a uniform series of lessons cannot provide an adequate basis for the study of the Bible—

it has become increasingly manifest to most of the members of the International Sunday School Lesson Committee, as well as to leaders and workers in religious education generally, that the day of the uniform lesson is rapidly passing. It should be added that it is not simply the children who suffer from these defects of the Uniform Lesson system. It is quite as much the grown folk who should be led forward into the rich fields of the truth of God as it is contained in those parts of the Bible which are neglected by this scheme, and who should study the whole Bible in the larger, broader, deeper way which their more mature powers and riper experience make possible. The Uniform Lesson scheme has fostered the tendency to assume that a knowledge of the facts of Biblical history constitutes religious education, and to substitute such factual knowledge for vital religious experience as a goal of the religious educational process; and it has tended to arrest the spiritual development of adults, in so far as that depends upon their study of the Bible, at about the level of early adolescence.

We frequently hear the complaint that children, college students or people generally do not know the Bible as well to-day as in former generations. It is doubtless true; and the churches have themselves to blame for it. Little wonder that the Bible is a misunderstood book, when one reflects upon how it has been taught. The churches have dealt with it as a mere collection of proof-texts for their dogmas; and have failed to avail themselves of the new resources for its interpretation which the Spirit of God has placed within their reach through the results of modern historical investigation. Then they have tied themselves up to a scheme of uniform, lock-step study which omitted three-fifths of the Bible entirely, and so handled the rest of it as to prevent, except in the case of the Gospels, any coherent understanding of its message. In the present ignorance of the Bible we are reaping the fruit of fifty years of commitment to a mistaken plan of Bible study. In view of all these facts, many of us in America have come to feel that the continued existence of the Uniform Lessons scheme constitutes, on the whole, the greatest single obstacle in the way of the more effective progress of religious education in our land and in the world.

Throughout the past few days Dr. Garvie and I, together with other members of the British Lessons Council and of the International Sunday School Lesson Committee, have met in a series of conferences with delegates who are here present from mission fields from all parts of the world. Our discussions have been informal, full and free. We have had no other end in view than to learn what are their problems and needs with respect to Sunday-School lessons and other elements of the curricula of religious education in their fields, and to inquire in what ways we might be of help to them. The total trend of the discussion has been to draw a distinction between lesson uniformity

and what might be called world unity with respect to lesson materials. World unity, it appears, is desirable and much needed; lesson uniformity has begun to be on the mission fields, as in Britain and in America, an element of weakness and defect rather than of strength.

World unity of lesson materials, these delegates say, is desirable. They mean by the phrase that it is desirable that the lesson committees of the various lands should agree upon a common basic scheme of lessons, flexible enough to admit of adaptation to the needs of the specific field, and yet one in essential content throughout the world. They urge particularly that the British and American Lesson Committees should agree upon such a scheme of lessons, simply graded to meet the needs of three age-groups. Such coöperation will make possible a practical world unity of lesson materials which will facilitate the production of indigenous courses, make possible more economical publication and distribution of lesson materials; foster the morale and raise the standards of religious education in the various fields; and help to promote world friendship and world peace.

Such world unity does not involve the principle of lesson uniformity, however. Most of those from the mission fields who have talked with us have expressed their conviction that a uniform lesson—affording the same material for all pupils in the school, from youngest to oldest—is no longer adequate. They desire a simple type of group-graded lessons which will afford distinct materials for three age-groups: younger children, older children, and those above childhood. Dr. Garvie has already told you of the interest with which we have heard this proposal. Neither I nor my colleagues here present can pledge the International Sunday School Lesson Committee. We are glad to say, however, that we personally see no reason why the American Committee should not coöperate cordially with the British Lessons Council in the field of the Group Graded Lessons in the interest of such world unity as our brethren from the mission fields desire.

JUVENILE ORGANIZATIONS FOR BOYS AND GIRLS

Saturday morning's session was devoted to the presentation of the programme, aims and methods of the organizations for boys and girls, which have been so successful in Great Britain. It is possible to give extracts only from the addresses which attracted such pleased comment.

1. THE BOYS' BRIGADE

By THE VERY REV. SIR GEORGE ADAM SMITH, D.D., LL.D., Aberdeen, Scotland

It is particularly appropriate to this Convention to recall that the Boys' Brigade was started in a mission Sunday School in Glasgow, and

that its founder, Sir William Smith, was a Sunday-School teacher, stimulated to the idea and the organization of it by his sense of the need of some such movement in Sunday-School life.

Reckoned only in numbers, the progress of the Brigade has been both steady and rapid. The single company of 1883, with three officers and thirty boys, had grown by 1898 to nearly 3,000 officers and over 34,000 boys, and to-day to more than 70,000 all told. These figures refer only to this country, and do not include the overseas contingents in the British Dominions, and the United States.

Remember that all these boys are between the ages of 12 and 17—the most impressionable period of life, and that towards which parents, teachers, and all educational authorities feel their most anxious responsibilities.

Among the original motives of the founder and of the leading citizens of Glasgow who joined him—including Henry Drummond, the apostle of the movement—were of course the need of a more intimate connection between Sunday School and church, so that the Senior Boys should become members and workers in the congregation to which their school was attached, and the need of linking the boys' homes more closely to their Sunday Schools.

But they were also deeply moved by their sense of two other needs:

First, of the need of a discipline at once firmer and more attractive to the boys themselves than had hitherto been evolved:

Second, of the need of methods for training the boys themselves to apply the religion taught them in the schools to every side of their lives, beginning with the care of their own bodies and clothes.

Hence the institution of a uniform and drill, and other measures for forming habits of personal cleanliness, of alert and orderly obedience under trusted leaders, and of sharing the responsibilities of their discipline (as is effected by a grading of ranks and the appointment of sergeants and corporals)—habits in short of acting in unity, of subordinating self to the good of the whole, and of doing one's best for its order and its honour. And hence, as time went on, the addition of clubs and camps, of gymnasiums and playing fields, and of athletics on land and water with exercises in life-saving, and other kinds of service, whether in routine or emergency for one's fellow men.

The uniform is but cap, belt and haversack on the top of tidy clothes and a clean body.

The drill, whether in spirit or in form, is no more than makes for order and morale, for unity in action and rhythm in movement. This is all that the Brigade has borrowed from the army—and borrowed, let me add, gratefully and wisely.

The Brigade is subject to no military regulations. Each Company is under the full control of the church with which it is, and must be,

connected; and such control includes the appointment of its officers. I do not say that the temporary recognition by the military authorities of the nation—in the form of cadet companies—was not a good thing; but it might, under the new regulations, have embarrassed, or at least it might have masked somewhat the spiritual character of the Brigade's work, and the Executive have entirely given it up.

In passing I may observe that only thirty per cent of the companies still use the very innocent rifle, and that many even of these are ceasing to do so. In our Aberdeen Battalion it is not used at all. Its use has never been anything but optional, and has never been essential to the drill. I make these points in answer to what seems to me the very unreasonable and unjust charge of militarism which is still sometimes brought against the Brigade.

And now for the end and object of the Brigade. From the first this has been steadily and thoroughly religious. We cannot too often hear or let our hearts rise upon the noble words in which it has been defined:

"The Advancement of Christ's Kingdom among Boys and the promotion of habits of obedience, reverence, discipline, self-respect and all that tends towards a true Christian manliness."

Christ is the Captain of the Brigade and Christ is the Example as well as the Saviour, whom every boy of it is taught to set before him.

The chief weekly meeting of the Company is not the drill, but the Sunday Bible class. Not only is attendance upon this required from all the boys, but their attendance is a willing one, and admirably regular: in most cases even more regular than their appearance at drill, though this itself is generally high. I am told that many companies have an average attendance at Bible class of over ninety per cent; and there is testimony from all parts of the Kingdom that it is the Bible class which keeps a company together, and the Bible class that also accounts mainly for the firm hold of the Brigade upon the gratitude and loyal interest of its old members.

Having intimately known the work of the Brigade from the beginning till now, having several times examined the boys' papers in Scripture knowledge, addressed their church parades, and attended many of their camps and other exercises, I claim that it has rendered, is rendering and under God's Hand is still strong to render invaluable service both to Church and State.

Take the former. The number of old boys who become church members is not easily ascertained, but from the figures received at headquarters it appears that every session something like three thousand join the full communion of the Church in this country alone, and there must be many more of later age of whom headquarters have no record.

My time is nearly up, and I add only this: The Boys' Brigade, conscious by experience of the soundness of its methods, and determined to abide true to its dominant religious ideals, also rejoices in the progress

of those other organizations, both among boys and among girls, of which in God's providence it has been the pioneer, and gratefully acknowledges how one and all are allied, and supplement each other in the sacred work of permeating the whole youth of our people with the spirit of faith in God and loyalty to Christ, and with habits of unselfish service for the commonwealth.

2. THE GIRLS' GUILDRY

BY THE HON. MRS. MACGILCHRIST,
Aberdeen, Scotland

One of the most important problems nowadays is how best to keep hold of girls when they leave the Sunday School. It was with this end in view that the Girls' Guildry was formed twenty-five years ago by Dr. William Somerville, who is still guiding No. 1 Company. It was the plan to have for girls, an organization similar to the Boys' Brigade. The organization was formed primarily with the intention of keeping in touch with girls of fourteen and fifteen, who consider themselves too old for the Sunday School, and therefore are apt to get out of touch with the Church. Its scope is a much wider one now, as, in addition to the girls of fourteen and upwards, who belong to our senior companies, we have similar companies for girls of ten who, when old enough, are drafted into the senior companies.

The Girls' Guildry's strong point is its church connection. Every company must be connected with a church, mission, or other Christian organization (such, for example, as the Y. W. C. A.) and every member of the company must attend Sunday School or a Bible class.

Every year Girls' Guildry girls are received into the Christian Church. Last year there were 477 of these. Every company is in charge of a lady who is styled a Guardian, and she has assistant Guardians under her. The minister of the church with which the company is connected acts as chaplain to the company, and he appoints the Guardian.

Before a Guardian is appointed, she has to sign the following promise:

"I promise to be loyal to the Girls Guildry in all its aims, and to conform to all its regulations, to arrange for the regular attendance of the Girls either at Sunday School or Bible Class, to have some form of Christian worship at the weekly parade, and to endeavour with God's help, to cause the Girls of my Company to become followers of the Lord Jesus Christ, and to encourage older members to become communicants."

The aims of the Guildry are twofold:

(1) To help girls to become followers of the Lord Jesus Christ.

(2) To promote in girls discipline, self-respect, helpfulness and reverence. In other words, they are to develop character and especially a genuine Christian character.

Apart from the religious basis, the Girls' Guildry has many aims for both physical and mental development.

By means of a simple form of military drill, smartness, tidiness and discipline are taught. Physical drill and Swedish drill are also taught, as well as many other useful and domestic subjects. Summer camps, rambles, swimming and picnics are further developments of the work, which all tend toward the health, both moral and physical, of the girls.

The uniform was planned to show how usefulness may be combined with neatness and attractiveness. Each colour has a meaning. White, represented by our blouses, stands for purity, cleanliness of body, cleanliness of mind, innocency of heart. Blue means constancy, loyalty to one's own best self, loyalty to one's comrades, and to one's Guardians, and above all, loyalty to our Heavenly Master. Scarlet is the colour of love, and all who wear our sash must strive to have their lives crossed brightly with love to others, and to Jesus Christ.

3. THE BOY SCOUTS

By Lieut. Gen. Sir Robert Baden-Powell, Bart., K.C.B., G.C.V.O., London

Is religion to continue to exist?

We have to face the fact, well-known to most of us who have had to deal with the average young citizen, that the large proportion of these are not influenced by religion.

Rev. E. W. Sara, Director of the Bishop of London's Sunday School Council, speaking at the Conference of the Church of England Men's Society described the present-day drift away from organised religion as an "appalling leakage." "It constitutes a grave challenge to the Church. While Churchmen continued to think chiefly of the respectable few in the front pews, the young people are being lost. Since the war, in the London diocese alone 16,000 boys and girls had been lost from Bible classes, 16,000 from the Church Lads' Brigade, nearly 4,000 from the Girls' Friendly Society, and 8,000 from the senior Bands of Hope. Those figures are typical of the whole country. There were 3,000,000 lapsed communicants, of whom the London Diocese alone counted 300,000."

The responsibility of the Churches in the matter is at once also their privilege and their opportunity. For Sunday Schools there seems to be an opening full of promise. For many years they have worked with devotion, endeavouring to find a solution of the problem. It is scarcely likely therefore that any one individual can point the way. At the same time it is the duty of every one of us at least to try and help with suggestions....

Our Sunday Schools in nearly all the Churches tell of a falling off in attendance. That is one point which needs its remedy.

Also they show disappointing result in the want of Christian living and conduct among our young peope in their subsequent life....

And it is only by results that we can judge the value of our work.

As regards the two points mentioned, *membership*, and *results*, we can show that we have, in the Boy Scouts and Girl Guides, a movement which started automatically among the boys and girls and grew in membership in a very few years into a widespread brotherhood of some two million members, and is still growing, all on a voluntary basis.

As regards results, although the ideals held out to our young people are high, they act up to them making themselves efficient, working in good will and coöperation and rendering cheerful service to others, to the best of their ability....

In the Scout and Guide movement we merely lay before members the simplest fundamental ethics of religion and then get them to put these into practice. So simple and fundamental are these that to the superficial critic Scouting appears to be "without religion." Yet the student and the user of Scouting know otherwise.

One clergyman Scout master in a public address recently described Scouting as "Applied Christianity."

Dr. William Kilpatrick, writing in "Religious Education," put the Boy Scout movement as first among the different institutions for the better training of youth, not excluding High Schools, Y. M. C. A., Woodcraft Leagues, etc.

I have said we adhere to simple and fundamental ethics; this is partly because these can be the more readily digested by the children (and digestion is essential if food is to do any good), and partly because being at the base of all denominational forms these ethics offend none of the various beliefs with whose members we have to deal.

We put ethics as Christ taught them in their two simple forms. The first form: "Thou shalt love the Lord thy God with all thy heart.... And the second is like unto it, Thou shalt love thy neighbor as thyself."

"On these two commandments," Christ said, "hang all the law and the prophets." But it is not enough for children to learn texts merely in the abstract and to repeat them parrot-like on occasion; that would soon pall and would have little effect on their character or their life. So we put the two commandments into active form.

For inducing a better realisation and love for God we do it to a great extent through investigation of His works. This, it must be remembered, is a step and not a substitute; and the story of David Livingstone tells how valuable a step it can be in laying the right foundation in a young mind.

Nature craft or the study of nature in her numerous forms and the appreciation of all her wonders and beauties, appeals to almost every child. The camp or the outdoor hike brings girls and boys into close

touch with the plants, the animals, the birds, the rocks, and their other comrades in God's great family.

The mystery of the sea and the heavens, and the fascination of the colouring of the scene and the modelling of the scenery, can all be brought within their ken where formerly they were blind. The door of the young soul is thus opened for the understanding teacher.

Even where the out-of-door observation is difficult there are new wonders to be investigated in every inch of our own anatomy, the knowledge of which (again at the hands of an understanding teacher) can be of infinite value both in showing the Creator's marvellous work, in developing a deeper reverence for this body that has been lent to us, and in showing how it should be cared for and developed and reproduced as a part of the performance of one's duty to God.

In promoting the second Commandment, love for one's neighbour, we urge our Scouts and Guides to express this in active form by doing, even in an elementary way, good service for others.

The daily good turn, without desire for reward, which grows by progressive stages till it becomes a habit of conduct, goes on till it involves sacrifices in time, or money, or pleasures, even to the extent of involving danger to the life of the performer.

We teach the boy that a gift is not his till he has expressed his gratitude for it.

His attitude to God is therefore thankfulness for benefits received; and his method for expressing this is through service, in behalf of God, to his fellow men.

This repression of self and development of that love which means God within brings a total change of heart to the individual and with it the glow of true Heaven. It makes a different being of him.

The life becomes for him a question not of what can I get but what can I give.

No matter what may be the ultimate form of religion that he takes up the lad will have grasped for himself its fundamentals and knowing these through practising them, he becomes a true Christian with a widened outlook of kindliness and sympathy for his brother men.

4. THE GIRL GUIDES

By Mrs. Harrison Crawford,
Dunlop, England

I feel that it is quite superfluous my being here to-day representing Girl Guides, because as you all know, the originator and founder of our Association is Sir Robert Baden-Powell himself, and he could have spoken much better and more effectively about the Girl Guides than I ever could. All he has told you about Boy Scouts does in some measure

apply to Girl Guides, as our training is based on the same splendid laws and promises but is specially adapted to suit the needs of girls.

There are, however, one or two points which appeal to me as a woman. Our great object, of course, is character-building to produce the finest citizens possible, ready and prepared to take up whatever duties may come to them, whether it be the oldest and *most* important of all women's duties,—that of the Home-maker and the Mother, or any of the new and formidable responsibilities which are every day being thrust upon women, and which make some such training so necessary for the rising generation of girls.

With this object in view the Guide training starts by showing the girls how to develop themselves mentally and physically to the highest possible degree, and the fact that the training is voluntarily undertaken, the discipline and self-control required, is self-imposed, is one of its chief attractions and I think one of its chief assets.

A child may join at the age of six and begin her training as a Brownie when her motto is "Lend a Hand." From then onwards through her Guide career she is gradually developing, head, hand, body and soul to be used in the service of others.

The first, she develops through her Company training where she learns the meaning of loyalty, comradeship, *esprit de corps,* and unselfishness. She is gradually given more and more responsibility teaching her self-reliance, self-respect and resourcefulness, and how to get the best out of other people. Her hands are trained to be quick and deft through the many and varied handicrafts taught such as badge work, and in this way she can find out during childhood what sort of occupation or profession is going to be most congenial to her in the future.

Through the Health Laws, hygiene, out-door games, tracking, and especially through the Summer Camps the girls find out for themselves the immense benefit of keeping fit and growing up with strong, healthy bodies.

You have heard what the Scouts have done and are doing. The Guides as their younger sisters can show an equally good record. In the year 1917 the number of Guides stood at 50,000. Six years later, we had reached 585,354.

5. THE BOYS' LIFE BRIGADE

BY MR. D. L. FINNEMORE,
Birmingham, England

It is a little difficult for me, who am just an ordinary officer in an ordinary company, to be called upon to follow such speakers as Sir George Adam Smith and the Chief Scout, but I speak to you as a Sunday-School teacher and superintendent. My Sunday School wanted

to start "something for boys," and what we did eventually start was the Boys' Life Brigade, and I chose it for the following reasons:

(1) My movement must be one which stands definitely for Christianity. The Boys' Brigade and the Boys' Life Brigade stand shoulder to shoulder on that point and we say that no company can be firm, except in connection with a Christian organization. And we still remain with one object—to lead our boys to the service of Christ. This is where we did, in fact, part company with our friends of the Boy Scouts' Association. There is a difference of opinion between us here. I read recently in one of their books the fact that Mohammedanism and Christianity are really very much the same thing. Well, that is not my view.

(2) I could not agree with their comments on Sunday. The Boy Scouts were taught that every boy should attend his place of worship once on Sunday, and Sunday afternoon he should spend in quiet nature-scouting or in visiting a museum. But I, as a Sunday-School Superintendent, have to ask myself, "Suppose all my boys acted on that, where would my school be?"

The Boys' Life Brigade is a Sunday-School Movement. It was brought into existence to stop leakages. I am not going to give you figures. I only give you my own case and tell you that, in ten years, I have been able to open a new department in my school, staffed by teachers who have been trained in my own companies.

Dr. John Brown Paton saw the Brigade movement at work and thought it was a splendid thing, but he supported churches in refusing to take it up, because they saw boys going about with rifles and they felt it was not the province of the Church to countenance that.

Thus lots of churches lost the advantages of the movement, and the Boys' Life Brigade started to fill this gap.

But we did not stop there—we are not a negative movement. We introduced the great and splendid ideal of life-saving. I want here to pay my tribute to Dr. Paton, who gave us the inspiration of this ideal. Discipline our basis, life-saving our inspiration, the service of Jesus Christ our object and our purpose.

Our work may be outlined in four phases:

(1) The physical side of the boy. Every boy has a body and is proud of it. He rejoices as a strong man to run a race and in all our physical pursuits we aim at developing the physique of our boys, that they may grow in stature.

(2) We train the boy also along his mental side—the study of nature, of books, the writing of essays, the study of wireless.

(3) We seek to train and develop his devotional side. Some people say that boys are indifferent to religious appeal. We do not believe that. They are ready to hear religious opinion, if put to them wisely and soundly.

(4) We seek to develop his spiritual side. He must express his training in the service of his fellow men. In other words, the social side of his activities must also be trained and developed—teaching and first-aid, rescue from fire, rescue from drowning. Thus he learns the great art of holding out a helping hand to those who stand in need.

6. THE GIRLS' LIFE BRIGADE

BY REV. CAREY BONNER,
London

Capture girlhood to-day, and win motherhood to-morrow. If the next generation of women are to be Christian mothers, then, within a century, the nation will be fully Christian; for no nation can rise above the level of its women. Believing this, the Girls' Life Brigade claims the earnest attention of Christian and Sunday-School leaders.

I. It is a Sunday-School organization.

Twenty-two years ago the idea sprang to birth in the Sunday School Union. Every Brigade must be in connection with a Sunday School. Its officers must be Sunday-School and church workers. The center of authority and control is the church, of which the Sunday School is a part.

II. Its aims:

1. To awaken in our girls a sense of their responsibility in life.

2. To help them to make the best use of their powers of body and mind.

3. To train them to be self-reliant, useful women.

4. To influence them to dedicate all their powers to the service of God.

5. To keep them in touch with the Church and Sunday School during those years when they often become lost to both.

III. It is intensely practical. The plans are based on the interests of girls. It helps them to express love in service rendered in Christ's name. The girls are led to see that helping in the home—by scrubbing a floor, or minding a baby—may be sacramental service.

IV. It has a noble motto, "To save life."

Is this ideal realized? Our Roll of Honor tells of a girl who saved a child from drowning; of another who, at great risk, rescued a blind man from being killed by a motor car; of a third who saved her sister from death by fire; of still a fourth who rescued a child from a quicksand off Eastbourne.

V. It trains an all-round character. It cares for the body. By physical exercises, drill and organized games it helps to sound physical life. It affords training in music, art, handwork, nature study, natural history, cookery, home duties, infant welfare.

BRIEF REPORTS FROM THE WORLD FIELD

The programme was rich in reports from the countries of the continents of Europe, Asia, Africa, South America, and Australia. Stated opportunity was given in the main programme for speakers from twenty-seven countries to tell of their work. This they did briefly and with animation. Their messages were received with enthusiasm.

At the Departmental Conferences place was made for many further reports. Thus the Convention was rich in the presentation of reports from the field.

1. EUROPE

FRANCE

By Pastor Jean La Roche, Paris,

Secretary Sunday School Society of France

Our approximate statistics show an increase in the number of schools (about fourteen hundred instead of twelve hundred), but a decrease in the total enrollment (about 57,500 instead of 60,000), a diminution chiefly due to the War. For leader-training, beside the local teachers' conference held by ministers, district conventions and local conventions have been much developed. The General Assembly of the Reformed Evangelical Church strongly commended them in several successive sessions. From ten to twenty are now held every year in different parts of the country. The yearly "Protestant Week" has been two or three times the opportunity for a Sunday-School Day.

The scattering of our Protestant people, very often disseminated and isolated throughout the country, has dreadful effects, which are still worse in Algeria, owing to the immense distances and very few conveyances. A friend of mine saw in 1918, at more than two hundred miles from Oran in Algeria, two Protestant girls being received into the communion of the Roman Catholic Church, because their parents did still prefer so pitiful a contrivance to that, more pitiful still, of leaving them without any Christian Church.

Such is the case of hundreds and thousands, in vast districts deprived of any evangelical light. "The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Pray for evangelical France, still wounded by the effects long to be felt, of the persecutors of old; do pray for France, the country not especially of the conqueror Napoleon, who is much more admired in the British Islands than in his own land nowadays, and who is never given in example to any French

child. Pray for the country, socially speaking, of Louis Pasteur, a benefactor of mankind, whose centenary was just celebrated last year by our children; and, religiously speaking, the country of John Calvin, which must more and more bring to our whole human brotherhood, its peculiar genius, consecrated for the service of our Lord Jesus Christ!

SPAIN

By Don Frederic Larranaga

There are some people who know of Spain only that it is the country of the bull-fights and the intolerance. Sometimes we have been asked whether there really are any Protestants in Spain. There are, indeed, and there would be more if Protestantism had not been destroyed in the sixteenth century by the fires of the Inquisition.

For nearly three centuries the preaching of the gospel was hushed in Spain, but then the dawn of a second Reformation began. Francisco de Paula Ruet, Antonio Carrases, Manuel Matamoras, Jose Alhama, and some others accepted the gospel and were put in prison and condemned for nine years to the galleys, and it was only owing to the mediation of evangelical countries that their punishment was changed to exile.

The revolution of September, 1868, however, brought about a complete religious liberty, and these heroes of the second Reformation hastened to take advantage of the same, in order to spread the glorious seed throughout the country, so well indeed that when in 1876 that liberty was restricted again to mere toleration, the preaching of the gospel had been heard all over Spain, and groups of plain, but firm and sincere believers had been formed in the leading towns.

Sunday-School work began very early. Rev. Fritz Fliedner (1845-1901), who came to Spain in 1870, started as early as 1874 the Sunday-School paper, "El Amigo de la Infancia."

In 1912, Franklyn G. Smith of Barcelona founded a Sunday School Association, but it did not live long. However, in 1922, some steps toward the foundation of a new Sunday School Association were taken, and in May, 1923, a convention elected an executive committee and approved the regulations. The progress of the Sunday-School work may be inferred from the three statistics compiled during the last three years:

	Sunday Schools	*Teachers*	*Pupils*
1922	68	137	4,774
1923	71	142	4,830
1924	100	185	5,988

Our children are very enthusiastic and even generous despite their poorness. They are very proud of belonging to a World's Association, and very often contribute with their gifts towards the relief of their

poorer chums in Spain and abroad, and are pleased to give their mite for the Bible Society, and above all, for their own paper, "El Amigo de la Infancia," which they highly appreciate.

The convention held in Madrid early in this month has proved a success, and for this we are largely indebted to Dr. Pearce and Rev. H. S. Harris, who have been good enough to enlighten us on many vital points, and who in their turn have acknowledged that what they have seen is far beyond what they expected to find.

PORTUGAL

By Mr. Herbert W. Cassels

Sunday-School work in Portugal began only fifty-four years ago, with the first attempts to evangelize this country, up to then entirely dominated by Roman Catholicism in its worst form of idolatry and superstition.

The pioneers of the work were first Mr. James Cassels, and then the Rev. Roberto H. Moreton, both establishing the first organized church in Portugal.

There are now several Evangelical churches working in the country. Connected with all the churches, there are Sunday Schools, scattered through the country, but concentrating principally in Lisbon and Oporto. In all there are forty-four schools in twenty-five towns and villages, with 3,157 scholars and 145 teachers.

In the last Portuguese Convention, delegates from almost all centers were present, and a proposition was unanimously voted to ask the World's Convention to study the way to avoid the two existing simultaneous British and American International Lessons, in order that we may show in this practical manner our unity. If those two big nations come to an agreement about that important matter, they will help in that way the small nations, that are so much injured by the existing system.

HOLLAND

By Rev. G. P. Marang, D.D.,
Utrecht

We cannot mention large numbers, nor millions of pupils, as we have only four million Protestant inhabitants in all.

Add to this, that we hand over our pupils at the age of about fourteen years to the religious education of the ministers of the churches, and to the care of the Young Men's and Young Women's Associations.

For the rest, the Sunday School is in Holland very popular, and is found even in the smallest villages. Moreover, in the numerous private or denominational schools,—the religious day-schools,—they are taught every day Biblical history, and even in the public day-schools the chil-

dren, according to the law, may receive once a week religious education by the ministers of the churches, or their attendants. In the cities generally this is done; only the attendance of the children at these Biblical lessons is voluntary.

We have all kinds of Sunday Schools: graded and not graded, as local circumstances may require; we are not unacquainted with primary work; we have good ones and bad ones; well organized and disorderly, methodical and fully unmethodical—and the last not always the least.

We also have our training-courses and conventions, our handbooks and periodicals.

DENMARK

By Rev. Enrique With, D.D.,
Copenhagen

Denmark is a little country, only three and a quarter million people, belonging mostly to the established Lutheran Church. Other Evangelical denominations—Baptists, Methodists, and others—count no more than 21,000 persons, but have nevertheless 12,000 children in their Sunday Schools. Our total strength for the whole country amounts to 1,500 Sunday Schools, 105,000 children and 7,300 teachers, an increase of about 6,000 children since the last World's Convention.

As we in Denmark have the great privilege that religious instruction is given in all day-schools, we need in our Sunday Schools not so much communication of Christian knowledge as education and edification. The Sunday Schools are therefore very often called and looked upon as Children's Services.

It is our hope for the Sunday Schools, that we shall get the sunbeams from the heavenly sun, which we have in the gospel, to cure all the wounds of sin in the children's hearts.

NORWAY

By The Right Rev. Bishop Johan Lunde,
Christiania

The Sunday School in our country at present has a very good time. But it has not been so always. We got our Sunday School from Great Britain about eighty years ago. In Norway we have an established church, a state church, to which belongs the greater part of our people, about ninety-eight per cent. The consequence is that our children almost all over receive religious instruction in the public schools. Six hours a week are reserved for religious instruction in the public schools.

And when the children have finished their going to school, almost all of them are for some months prepared by the ministers for confirmation.

On that account the schoolmasters and the ministers, and of course the congregations, thought it unnecessary to let the children go to Sunday School, because they had a quite sufficient instruction in the schools.

But the times changed, and so did the children, too. They did not go to church any more. Sunday more and more lost its character as Sabbath, and became a sports day.

Well, what to do?

At present the very greatest part of our clergymen and a good many of the schoolmasters are friends of Sunday-School work, and partially partake in it.

About a month ago seventy ministers of Christiania were assembled at my residence, and they asked me unanimously to bring their warmest greetings and best wishes to this Convention, which I am glad to be able to do.

For several bishoprics almost every parish has one Sunday School or more. And all the Christian organizations within the established church are at present partaking in Sunday-School work. Indeed, we have a good time.

The nonconformists in Norway always have shown a better understanding of the importance and necessity of Sunday-School work, and by their eagerness the nonconformists have forwarded the Sunday School also in the Established Church.

SWEDEN

By Rev. K. A. Jansson, D.D.,

Stockholm

It has been the law in Sweden that every child, at the age of 13 or 14 years for some time should be instructed by the pastor of the parish before confirmation and admittance to the Holy Sacrament. In this way it may be said that the children have received a general knowledge of the fundamental truths of the Bible, although this in many if not most cases has been very unsatisfactory and limited.

The Sunday School in Sweden is not more than 90 years old. The first Sunday School of which I have any knowledge began in Stockholm, 1834. A young painter, Tellström, had been converted, and at the advice of his pastor, Dr. George Scott, he began to hold Sunday meetings with young people. Scott secured a place for those meetings and wrote, "In a short time he was at the head of a very interesting and promising Sunday School, the first, it may be said, which ever had been organized in *this land.*" Some years after Sunday Schools were started in various parts of our country; through visits in England Christian leaders became familiar with methods used there, and introduced such methods in Sunday-School work in Sweden.

Then came the great Free Church movement: The Evangelical National Association, the Baptists, the Methodists, the Swedish Missionary Association, the Salvation Army, the Swedish Alliance, the Swedish Salvation Army, the Free Baptists, the Adventists and other organisations, and all have taken up Sunday-School work with great interest. And furthermore the Lutheran State Church has adopted Sunday-School work in many parishes, so that now the work is more extended and promising than ever before.

The development of the Sunday-School work in Sweden has been astonishing.

	1913	*1924*
Sunday Schools	6,518	8,224
Officers and teachers	22,945	30,084
Sunday-School children	314,848	414,986
Total teachers and children	337,793	445,070

Altogether Sweden has a population of 6,000,000 and the number of children in school age is about 900,000.

FINLAND

By Rev. Mansfield Hertig,
Helsingfors

When Sunday-School work began in Finland I cannot tell, but for many years it has had a prominent place in the evangelical work, and in proportion to population I believe it is not behind any country in the world. The work is very prosperous. In the Evangelical Lutheran State Church, and among the several free churches the Sunday-School work is very strongly organized, and for the purpose of training the superintendents and teachers for their important work there are fine institutions, and special courses are held in different parts of the land.

As the largest part of Finland's bi-lingual population belongs to the Evangelical Lutheran State Church, it is natural that most of the Sunday-School work within the country is carried out by the same church within which the number of Sunday-School children amounts to 200,000, and that of the teachers to about 20,000.

Most of the bishops and clergymen are deeply and warmly interested in Sunday-School work. The work is also in a large degree carried out by the "Finland Evangelical Lutheran Sunday School Union."

To this Union some 67 societies are affiliated, among which the Swedish Sunday School Union is the largest sub-association, and includes the Swedish-speaking population in Finland.

The Sunday School Union has the privilege of having as its president the prime minister, Professor Lansi Tirgman.

May streams of blessings and holy inspiration find their way from this Convention to the most distant parts of our world-wide field, "That the world may know that thou hast sent me."

ITALY

By Rev. Emilo Corsani,
Milan

In 1860, when the first churches began to be opened in Italy, the Sunday Schools were, except in Waldensian valleys, unknown, or else they were few and badly organized: now we are glad to show you our historical National Sunday School Union; it is presided over by a National Committee, of which three ministers of every Protestant Church working now in Italy are members. The present President of the National Committee is Rev. Kemme Landels of the Baptist Mission.

There are to-day 395 schools 1,198 Sunday-School teachers 14,897 Sunday-School pupils, making a total of 16,095.

Compared to the Protestant world, it is little enough; but it is indeed a wonderful thing in the land of Popes.

As a prominent feature of our schools, one must note their unity. There are nine different missions in Italy, and they all give their children to the Sunday School Union. Waldensian, Wesleyan, Baptist, Methodist Episcopal, Free Church, Salvation Army, Brethren, Sabbatist, Independent—all are united in Christ.

FRENCH SWITZERLAND

By Pastor Henri Mottu,
Geneva

The churches of French Switzerland have long since taken in hand the religious training of the young; we owe that to Calvin, who at the very outset realized the importance of that question. Calvin was the founder of the College and Academy of Geneva, whose influence has radiated all over the world. Every Sunday the children were taken to St. Peter's Cathedral and taught to sing the Huguenot Psalms. Sunday Schools, however, were not started before the last century (about 1817).

The term Sunday School has not the same meaning in Switzerland as in Anglo-Saxon countries. We have "Children's Services" intended for those from 5 to 13 or 14 years of age. From 15 or 16 the boys and girls attend the services for adults, and it is then the Church's duty to complete the work founded by the Sunday Schools.

The population of French Switzerland consists of 604,375 souls, of which 452,502 are Protestants and 151,873 Roman Catholics. The attendance of children at the Sunday Schools is satisfactory; about five-

sixths are reached by our religious teaching. There are 644 schools, 3,746 teachers, and 57,441 children.

The carrying on of the work entails an outlay of £10,530, or francs 263,264.

GERMANY

By Rev. R. Kuecklich,

Stuttgart

The Sunday-School work is going forward. The former State Churches have a large Sunday-School work. We have no statistical material at hand; the membership of their Sunday Schools may be nearly one million.

The Free Church Sunday School Union, which has eleven representatives in this great Convention, has 112,000 scholars in 1,745 Sunday Schools, and 8,675 officers and teachers.

Mr. Kuecklich, who won the attention of the Convention by his report, of which but a brief portion has been printed, later spoke for a Committee of the German-speaking delegates from Central and Eastern Europe. He said, on this occasion:

In reviewing the last years of distress and hardship we cannot refrain from giving utterance to the deep gratitude we feel toward the Sunday Schools connected with the World's Sunday School Association.

The most pitiful consequences of war and revolution were the bitter sufferings of our children, who certainly if anybody, were altogether innocent of any guilt in connection with that great world disaster. In the time which ought to have been most joyous, most free from care, they had to endure lack of food and the most necessary clothes. How many of them begged their mothers for bread and shoes and warm clothing, but in vain. It almost broke our hearts to see these little ones hungry and cold, sick and sad, lying in hospitals with no sheets to their beds, sitting in schools with pale faces and trembling hands, their tired, underfed brains incapable of doing the work that was set them.

Our nations were not in a position to cope with this heart-breaking situation, but gave themselves to praying and looking out for help. Then the Sunday School came to our aid. Children gave for children. A wonderful relief work began. Central kitchens were provided, and warm food distributed once a day in our industrial centers. Whole shiploads and railway trucks brought food, clothes, linen and shoes from different countries, so that in the streets of our cities you could see our children going about dressed in American, British, Scandinavian, Dutch or Swiss fashion. Children's homes and orphanages were founded, a great work of love. And, verily, love is the greatest thing in the world.

Your children and the children of your Sunday Schools have proved that they have the love of Christ shed abroad in their hearts. They have not only saved our children from bodily destruction, they have kept alive their minds and souls for the great intellectual and spiritual tasks awaiting our children in the building of the new world. You have preserved their faith in the reality of Christian love.

We ask all the delegates who are gathered together here to convey our most heartfelt thanks to the Sunday Schools they represent.

We and our children will never forget their kindness as long as we live. God bless the Sunday Schools!

HUNGARY

By Mr. John Victor,
Budapest

We reckon the beginning of our work from the establishing of the Scottish Mission at Budapest in the middle of the last century. There has been, of course, religious instruction before in our country, so much so that religion is a compulsory subject in every school, to whatever denomination the child belongs, and has been taught by ministers or teachers of the child's own faith. However, it was in most cases regarded as no more than a school subject that had no influence upon the character of the child. The teachers thought it was sufficient to convey to the memory of the children a certain amount of knowledge, and it was the Sunday School that showed we need more than knowledge, even more than noble emotions; we need a will to obey God and to follow Jesus Christ.

Our Sunday School Union was organized in 1903, after a somewhat loosely constructed committee had been working since 1899. In 1913 we reported 448 schools with 12,953 students and 1,034 teachers. After the War, when we had lost two-thirds of our territory and more than half of our population, we had, in 1922: 255 schools, 16,451 scholars, 816 teachers. In 1923 these figures increased to 403 schools, 21,970 scholars, 1,139 teachers.

AUSTRIA

By Rev. Hinrich Bargmann,
Vienna

Fifty years ago such earnest men as Edward Millard, from the British and Foreign Bible Society, and Count Bernstorff, leader of the German Evangelical Alliance, founded with several friends the first Austrian Sunday School at Vienna. But in Old Austria the new-born child was persecuted by the leading church and by the government, as the Holy Child was persecuted at Bethlehem.

Now Austria is happy to have religious freedom. Now the doors are open. A little Sunday-School army stands in the field. We have 82 Sunday Schools, with 3,600 pupils, and 164 teachers. That is not much among two million children, but we are in progress, and believe in victory, and we ask you: Come over and help us.

In 1923 we founded the Austrian Sunday School Union, and being a branch of the great army which is represented in this Convention, we are sure that you will stand on our side, to make new Austria a blessed garden of God by His grace.

CZECHO-SLOVAKIA

By Rev. Joseph Soucek, D.D.,
Prague

Czecho-Slovakia is a new name, but it is the old land of Bohemia, the country of John Hus. It has been for three hundred years, after a long struggle for the freedom of the Gospel, annexed by the Hapsburgs, and joined with other lands as a part of the Austrian Empire. The victory of the Allied Powers has opened the door of bondage for the oppressed peoples, and the Bohemians or the Czechs, whose legionaries fought in Russia and Siberia against Bolsheviks, have got their freedom, and when the second branch of their nation, the Slovaks, had been united with them, they reorganized in a new state by the name, "The Czecho-Slovak Republik."

This great political change has made possible the religious movement in that country. I have not time to explain what are all the causes of this movement. Suffice it to say that they are as well national and historic as moral and religious. The fact is that since the war about 1,800,000 persons have left the Church of Rome, which had been enforced upon the Czech people by a long and cruel persecution. Of these numbers about 900,000 persons organized in a new denomination by the name "The Czecho-Slovak Church"; about 100,000 joined the Protestant churches of our land, and 800,000 remained without any church connection. There are now not such large numbers leaving the Church of Rome, and one of the reasons is that the people could not be provided with Christian ordinances by some other church, on account of the lack of preachers and means. But the movement has not ceased; the Protestant churches increase now by 10,000 persons yearly.

This movement is a great opportunity for evangelization and for Christian education, and that not only of the new Protestants, but also of the adherents of the new Czecho-Slovak Church, and of the churchless people.

Now we believe in education. There are about 11,000 school children of the formerly Romish parents, now Protestant, who are already entrusted to our churches to train them. But there are almost one hun-

dred thousand children of the churchless people, and one hundred thousand children of the Czecho-Slovak Church, that want and are accessible to the Christian Bible education. And it is the duty chiefly of our Protestant churches to do this work. But it is a heavy responsibility and a great task for us. For we are still small churches, and our own people, being dispersed in hundreds of towns and villages, need more work from our preachers and congregations than they can do. The work needs further development, but it is a hopeful work. The Word of God is making its way to the minds and hearts of the young ones wonderfully, and through them to their homes and to their comrades in the week-day schools. It is truly a great thing that ten thousands of people, old and young, who had never before seen the Bible, read it now, have it in their possession, learn from it, and live under its influence.

In this connection I want to mention also what this movement means for international peace and good will. It is for us difficult to believe that the quickening of the Romish religious life would lead to good will toward all men. The principles of that church are those of intolerance toward other religions, and she claims it as her right and duty to compel, even by physical force, all people to accept her faith.

The Protestants of Czecho-Slovakia try to do their work in using this present great opportunity that God has given them. But they cannot deny that their power is inadequate to this heavenly responsibility. They need more workers, more suitable literature for young and old, localities for the work, more means and better organization. They are grateful that the World's Sunday School Association has extended its helping hand to them, and believe that also in the future the sympathies and prayers and support of this great organization will uphold them that they may be enabled to do their work faithfully and successfully.

2. ASIA

SYRIA

By Rev. George H. Scherer,
Secretary Syria Sunday School Union, Suk-el-Gharb

The Syria Sunday School Union was organized in July, 1923, with an Executive Committee known as the Joint Sunday School Committee of Syria. The membership is composed of four missionaries selected by the United Missionary Conference of Syria and Palestine, from Syrians selected by the Syrian Sunday School Convention in triennial session, and the speaker, who is the Field Secretary of the World's Association, ex-officio. The committee meets twice annually, and is charged with the supervision of Sunday-School work in the whole of Syria. While it has only advisory power, it is officially and actually representative of all evangelical work in Syria and in its influence is accordingly great.

The field of the committee is limited technically to Syria under the French mandate, but its close relationship to the World's Association Field Secretary, whose field includes Palestine and Mesopotamia, widens the scope of its actual operations considerably. Correspondence is conducted and literature distributed, not alone in Syria, but in Palestine, Mesopotamia, and sections of Asia Minor.

The whole field of Syria and Palestine has been divided into twenty-seven districts, each with its own district secretary. Frequent district conferences are held, and conventions representing larger areas at least once in three years.

Although the Syria Union at the time of its reception as a unit in the World's Association was less than one year old, Sunday-School work has been a definite part of the programme of missionary and evangelistic work for nearly one hundred years. The first Sunday School in the Mediterranean basin was organized in Malta before 1830, and in Beirut in 1834. All children in missionary village schools have heretofore been scholars in the Sabbath Schools. The post-war impetus given to the organization of national schools has decreased the numbers of children under definite Christian religious instruction very considerably, and the efforts of the Committee are being directed towards reaching those otherwise untouched by any form of evangelical work.

CHINA

By Rev. E. G. Tewksbury,

General Secretary, China Sunday School Union, Shanghai

I shall use the first two of my eight minutes to convey to our British friends especially the thanks of the China Sunday School Union and of the 200,000,000 young people under twenty years of age in China for the contributions they have made to the Sunday-School work in China.

The second two minutes is about this Book [holding up a New Testament printed in the new National Phonetic Chinese Characters]. If this Bible were written in the old Chinese characters, the ones that China has had for thousands of years, not more than five million of the 400,000,000 in China would be able to read it. But this New Testament is written in *alphabetical* characters, prepared at a conference of national representatives called by the Chinese Government in the second year of the Republic. In two weeks an illiterate can learn to read with this new alphabet. This Bible reminds one of the Bible that more than five hundred years ago Wycliffe gave to this country and for the first time Englishmen were able to read this Bible in their own language. This movement to secure a Bible-reading Church by the use of the new National Alphabet is one of the most significant in modern mis-

sion history. Moreover, how can Sunday-School work be carried on unless the scholars can have a Bible which they can easily learn to read?

The third two minutes I shall give to this Star Chart. It shows some of the things the China Sunday School is trying to do. [Mr. Tewksbury then showed a beautifully coloured chart, upon it an open Bible and a large gilt star. The Chinese writing on the Chart was both in the old Chinese characters and the new alphabetical characters. On the points of the star were six words which Mr. Tewksbury said indicated the different kinds of work which the Sunday School ought to make possible, viz.: "To hear, meditate upon, study, believe, live and pass on the Holy Bible."]

[Mr. Tewksbury then asked three Chinese young men to come forward, unfurling the five-striped flag of the Chinese Republic. The stripes counting from the top to the bottom indicated the peoples who were joined together in the Chinese Republic, viz.: the red stripe indicated the Chinese people, the imperial yellow stripe stood for the Manchurians, the blue for the Mongolians, the white for the Mohammedans, and the black stripe for the Thibetans.]

For the last two minutes I wish to call attention to this striking Chinese robe which I am wearing. It is called a "Robe of the Ten Thousand Names." Fastened on the robe are five rows of lapels, corresponding to the colours of the Chinese flag. On each lapel is the name of a Chinese Sunday-School worker who attended one of the Sunday-School Institutes conducted by the China Sunday School Union. On the collar is written in Chinese the words, "We have listened to our teachers, and will follow on."

The important thing missionaries are endeavouring to make possible by the training of Christian workers is the passing over of the work into the hands of the Chinese themselves. Observe that I do not call myself Elijah, but still, wishing to indicate the necessity and hope that Sunday-School leadership may become indigenous and the work of the missionary dispensable, I shall take off the robe and put it on the shoulders of one of these Chinese young men.

[The impressive action stirred the Convention deeply.]

KOREA

By Rev. H. Namkung, Kwangju

Sunday-School work in Korea began in 1884 with the first converts won to Christ. The work was then under the guidance of each foreign mission, but in 1905 a union Sunday School Committee was created by the General (now Federal) Council of Protestant Evangelical Missions. In 1911 this Committee was superseded by the Executive Committee for the Korea Sunday School Association, composed of both missionaries and Koreans. In 1922, with the Executive Committee as a nucleus, the Korea Sunday School Association was formed. It consists of thirty-

three members, who are chosen by the Korean churches and the Foreign Missions.

The Sunday Schools in Korea now total 4,146. The enrollment is 18,032 officers and teachers, 246,790 pupils, a total of 264,822. These figures include the adults, for the whole church membership is in the membership of the Sunday School.

The Korea Sunday School has been awakened by a three years' campaign of Sunday-School work. In 1921 this was under the direction of Dr. J. V. Thompson of Chicago; in 1923 under the direction of Rev. J. S. Armentrout of the Presbyterian Church in the United States of America; and in 1924, under the direction of Dr. W. T. Thompson of the Presbyterian Church of the United States. In the first year there was held the National Convention at Seoul, into which more than one thousand delegates came from all parts of the country. It was the biggest religious gathering ever held in Korea. It was my privilege that I was elected as the presiding chairman of that convention. Following this convention more than twenty sub-conventions were held in different places throughout the country, and these conventions have done great work for the church. As a result, the General Assembly of the Korean Presbyterian Church asked the Union Theological Seminary of Pyengyang to accommodate a special course in Sunday-School training work. This was also done by the Methodist Church in her own institution in Seoul.

Teacher Training Institutes are held in all parts of the country, and a correspondence course has just been launched. For those completing the course, either in classes or by correspondence, the Association offers a diploma, one requiring 144 hours, and the other 72 hours of work.

Eight books have been written or translated for use in these courses. Those translated are Weigle's "The Pupil and Teacher," Athearn's "The Church School," and Munkres' "Primary Methods." Six or more other books are available for reference.

The present lesson helps consist of a Teachers' Manual, a Senior Study Book, and Junior Lessons based on the International Improved Union Series, the Primary Course of the Group Graded Series and Special Lessons for the Extension Sunday Schools, which are Sunday Schools for children of non-Christian parents.

These lesson courses are not wholly satisfactory. Many Koreans prefer book by book study, knowing that Bible knowledge is essential to the new life in Christ especially for new converts. The Committee has been directed to find or originate a satisfactory course to be used in 1927. Good illustrative material is greatly needed. Its use however would make lesson helps too expensive in price for the Koreans, unless publishers can be found who would be willing to donate, as a missionary service. Thousands of cards and charts, new or old, are also needed for the Extension Sunday Schools.

Only a few Vacation Bible Schools, in the technical sense, have as yet been attempted. However the ten day Bible Classes which are held yearly for adults make provision for children and youth. With the exception of the schools supported by the church or parish, no week-day religious instruction has as yet been undertaken.

The Korea Sunday Schools have not enough rooms for the pupils. Therefore the classes are conducted at different hours. In a great many places, whole Sunday morning hours are devoted to Sunday-School instruction, such as adult men's classes at 9 in the morning; children at 10; and adult women's classes at 11.

The Association, with the generous aid of the World's Sunday School Association and various missions, employs a General Secretary and two assistant secretaries.

JAPAN

By Rev. Shoichi Imamura,

General Secretary, National Sunday School Association of Japan, Tokyo

The history of Christianity is comparatively new. It dates back to 1859, when the first missionary arrived on our shore.

In 1872, 52 years ago, the first Protestant church was established in our country.

The ban prohibiting Christianity was not removed until 1873. In the same year our government issued a decree making Sunday a holiday. Ten years later, the New Testament was translated into Japanese. In 1889 the Old Testament translation was completed.

The National Sunday School Association of Japan was organized in the year 1907, and affiliated with the World's Sunday School Association.

In October, 1920, we entertained the Eighth World's Sunday School Convention in Tokyo, and this marked an epoch for the Sunday-School work in that island empire.

Many new Sunday Schools have been organized since then and the number of scholars in Sunday Schools has greatly increased, and in many cases the numbers have been doubled. We have 3,277 Sunday Schools with 188,174 pupils at present. Before the Convention only two men were giving their full time for this work, and to-day there are five men and two women who are working in the office of the National Sunday School Association of Japan, besides Mr. and Mrs. Coleman, who represent the World's Sunday School Association.

We hold a National Convention every other year, and several district conventions in the intervening years. At present we have 104 district or branch associations, under the National Sunday School Association. Each district Association is composed of five or more Sunday Schools, and it has its own president, secretary and treasurer.

These branch associations conduct Teacher Training Institutes, and hold conventions.

We deeply appreciate all this expression of interest and sympathy since our great catastrophe of September, 1923. I have brought with me 100,000 cards, on the one side of which are drawn free-hand pictures by the children, and on the other side I read the following words: "We, the Sunday-School children of Japan sent our hearty gratitude for your sympathy shown at the time of the terrible disaster last fall," in both English and Japanese. I am asked by them to distribute these cards to all our friends in all parts of the world through the delegates of this Convention as a token of their hearty gratitude.

BURMA

By Rev. R. Halliday,
Rangoon

There is an approximate enrollment of 32,000 children, with 1,100 teachers and officers, in 755 schools. Further, there are 40,000 pupils in 903 schools with 1,250 teachers. The Secretary of the Burma Sunday School Association estimates that 200,000 people are actually being reached by religious education in churches and Sunday Schools. He further claims that 1,000,000 out of the 13,100,000 of the population of Burma are in touch with facilities for Christian teaching.

Each church has its Sunday School, and though some of them carry on in their own peculiar way, those connected with old established churches have their superintendent and teachers chosen from the church membership, and carry on the work in the same way as in western lands.

Many of the country churches have the Sunday School either during the hour preceding the church service or during the hour following. During a recent tour our party spent the Sunday with a Karen church. On Sunday morning, when the people gathered in, one of our party was asked to take the service in his own language, which was understood by most of the Karens. Sunday School, led by the Karen pastor, followed. He took the International Lesson for the day.

In the large mission schools in the towns a greal deal of time is given to religious education of one kind or another during the week. I think of a girls' boarding school I know, one of the leading girls' schools of Burma, where a special preaching service is held every Sunday.

INDIA

By Mr. E. A. Annett,
Coonoor

Let me tell you how the sense of the necessity for leadership has grown upon us. As we went hither and thither over our vast fields,

starting local classes, writing simple textbooks, we found that the keystone was lacking in almost every case—the trained leader. How could one successfully advocate the grading of Sunday-School work when there was none who had had any experience of graded Sunday Schools? Our missionaries were eager to do better work, but they had little idea how to do it. Books on the subject in their vernaculars were not successful and there were no schools where they could go and see the methods put into practice.

So we began to attempt the gathering of small groups of English speaking workers. At some centres, we had the best teachers of the districts for a few days, and endeavoured to carry to them the vision of the fascinated child. We tried to translate for them the significance of that great phrase, "If you cannot interest, you cannot save." But we found that the advance made in seven days was insufficient for them. We therefore in 1915 planned for a one-month school at a place in the very heart of India, at Meerut, near Delhi. But the intense heat and the uncomfortable quarters made the four weeks we spent together very difficult. Our next one-month school, therefore, was held in the hills, where intensive work was possible. Since then, we have had five more of these schools for leaders.

Ninety per cent of the Sunday-School teachers in India are day teachers in the mission schools, so that our students include such teachers, and also pastors, evangelists, Sunday-School district secretaries, missionaries, etc. They come from every part of the land, from busy cities and lonely mountains. They are of many nationalities—though Indian, they may be very dissimilar—and they speak many tongues.

We look forward now to extending this work, to holding more courses and longer courses and we trust that we shall soon be able to offer as full a practical course on Religious Education as will be needed to train thoroughly qualified leaders.

By Rev. V. P. Mamman,
Coonoor

There are one hundred million young people in India. Of these ten millions are in school, and one million in Christian schools and Sunday Schools, the Sunday Schools alone numbering over sixteen thousand, with a teaching staff of about forty thousand. These children are the hope of India. One million is a big figure. And if only these could be brought into contact with Christ, and taught to love Him and be loyal to His principles, what great results would follow!

One of the immediate results of the late disastrous European War, into which the whole world was drawn, has been that India began to look askance at the sort of Christianity that was not able to prevent

or check the disasters of a horrible war, and to turn her thoughts to her own ancient civilization and culture. This attitude of mind is not restricted to the non-Christian people. There is a movement on foot among the educated young Indian Christians to effect what they call the Indianization of Christianity,—to take the best elements of Hinduism and other great religions of India, and graft them on to Christianity, thus to transform it in a way more congenial to the Indian mind, while keeping hold on the fundamentals of Christianity.

The situation, while fraught with danger, if sympathetically handled, might help the Indian Church to interpret Christ to the East, in a way that Western Christianity can scarcely hope to do.

But the future is bright. The reorganized India Sunday School Association, with the new secretary, the new Training Institute at Coonoor, the new interest abroad, and the new spirit of sympathy and coöperation in the missions and churches, and even the new problems and difficulties that crop up, demanding as they do, greater application and enthusiasm, and the new challenge the Indian non-Christian religions are throwing out—all combine to make the situation one of intense interest, encouragement and hope.

CEYLON

By J. VINCENT MENDIS,
Secretary, Ceylon Sunday School Union, Dehiwala

Ceylon is primarily a Buddhist country. Out of a population of four and a half million, less than one-tenth is Christian, and of these the major portion are Roman Catholics. But if there are not many Christians, I make bold to say that there is a great deal of Christ—the spirit of Christ—in Ceylon. Most of the leaders—Christian and non-Christian—have been educated in mission schools and colleges, run distinctly on Christian lines, and the Christians have been trusted by the people for responsibility in the country.

Sunday Schools have existed in Ceylon for over a hundred years, and the Sunday School has been the chief force in the Church on behalf of the child. The Christian missions from Europe and America have done a remarkable work for the people of our country, and for our children, and I may mention that a very large number of the conversions to Christianity have been through the influence of the Sunday Schools. Our Sunday Schools are worked in three languages: English, Singhalese, and Tamil.

I should like to take you to a Ceylon Sunday School, out in the villages. You may look around and find no building. It is an open-air Sunday School. We have a climate which we are sure of, unlike the weather in your country. And you may see a teacher under a shady tree, with the children sitting on the bare ground, learning of the love

of Jesus. Or you may go to a school building—only half walled to suit our climate—with thatched roofs. The primary children are seated on mats, with their teacher beside them in their own homely fashion. There are also the well built schools, with children well dressed in European fashion attending the schools. We have some fully organized Primary Departments and graded Sunday Schools, which are directed by teachers who are fully qualified for such work, and carry on the work very successfully indeed.

The Ceylon Sunday School Union was formed less than two years ago. It is the infant child of the World's Sunday School Association, and has been very carefully nurtured and sympathetically attended to by Dr. Landes and others in America. The organization of the Union has meant a great deal to us. I have been able during the past year to have a look round and to conduct conferences and modest summer schools in a few schools. The last of the summer schools I held was in the Eastern Province, where nearly a hundred village teachers were keenly interested and went back with a wider vision. Most of the village Sunday Schools cannot be graded, because they happen to have only one teacher—and that the only Christian in the village.

But under modified conditions we are doing the best we can, and we are gathering the children for the King's highway.

THE PHILIPPINE ISLANDS

By Rev. Archie Lowell Ryan,

General Secretary, Philippine Islands Sunday School Union, Manila

Twenty-five years ago the Bible was a closed book. To-day it is open. Religious liberty reigns supreme. The Sunday School as no other agency has placed the child in the midst.

It was in 1911 that Dr. Frank L. Brown visited the Philippines. This marked the beginning of a specialized programme of Sunday-School work. The Philippine Islands Sunday School Union, organized at that time in connection with the first National Convention, is the fitting monument of Dr. Brown's visit.

The numerical strength of the Sunday-School army stands to-day as follows: 1,015 Sunday Schools, 4,814 officers and teachers, and 70,404 enrollment.

Leaders are being trained through Standard Courses in Seminary, Bible Training Schools, Institutes, Schools of Method, Church classes, and by correspondence. Nearly 500 are enrolled in these courses in English. Besides, hundreds of Sunday Schools conduct weekly teachers' classes for the study of the lesson and methods of teaching.

Indigenous graded lesson courses are being created. The Vacation Bible School Movement has recently taken root and is full of promise. Other phases of work receive commensurate emphasis. One of our fel-

low missionaries wrote the other day, "The work of the Sunday School Union constitutes one of the finest pieces of missionary endeavor in the Orient."

3. AFRICA

ALGERIA

By Miss I. Lilias Trotter, El Biar

Founder of the Algerian Mission Band

The first real impetus to the work was given during the two hours' visit of the *Roumania* on the way to Rome in 1907. That set us on the quest of the children.

There are four bands of workers among us, working in full harmony and mutual supplement. The North Africa Mission was the first to enter. Its special work among the young lies in the direction of industrial effort—carpentry for the boys, carpet-making for the girls—through which souls are being won for Christ's Kingdom. The Brethren are also at work, and the Methodist Episcopal Church entered the field in 1907.

Our own work as a mission band is chiefly evangelistic—in the extension work in unevangelized regions it is entirely so. Everywhere in our inland stations the children are to the fore. If we could but make you see the throng of boys in bright, brown woolen draperies, with quaint cream-coloured braiding, who nearly overwhelm our man worker on the Tunisian coast in their eagerness to come in; if we could make you see the flower garden of girls in their bright raiment who cover the floor in the inland stations, you would love them as we love them. We can get, in our land, a double hearing, on Sundays and Thursdays, for Thursday is a holiday in the French school, as well as Sunday. And if we could make you see the crowds of untouched, unreached little ones that come round us in the farther-off stretches of the desert towns—as bright, as intelligent as any children you could find anywhere—you would long after them as we long after them.

And now is our time for advance, for we have shaken off our swaddling clothes. The French government is friendly, and the French Protestant pastors further us in every way, and the scope for distributing Scripture and Christian literature is endless and is all-important; the land should be flooded in this way. For the native boys of the land are getting brain-hungry, and the girls are beginning to go to school. The young men are getting restless under the yoke of Islam, and uneasy as to its future—and all over the land secret believers are linking together. It is the day of opportunity.

EGYPT

BY SHEIK METRY S. DEWAIRY,

Sunday School Field Secretary for Egypt and the Sudan, Cairo

I bring you greetings from the 35,000 pupils and teachers in the Egyptian Sunday Schools, greetings from the one million Christians, from the land of Joseph and the Pharaohs, "the garden of the Lord." I also bring you greetings from the vast country of the Sudan and its many tribes far to the south. Seven missionaries from the Sudan are delegates in this Convention.

Egypt is in shape like a key and is to-day the real key of the Moslem World. The population is more than fourteen millions, of whom one million only are Christians.

Of the six million children in Egypt more than five millions are living in wretched conditions, physically and morally.

No other religion cares for the little ones as does the religion of Him Who opened His arms and said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."

In obedience to this royal command we have started in our country "street Sunday Schools" in addition to the regular schools of the Evangelical and Orthodox Coptic Churches. This new effort is for the neglected classes: the street waifs, the bootblacks, the boys and girls who make their living by gathering cigarette stubs in the streets, and other multitudes of Moslem children not accessible by any other means.

The work is commenced thus. A volunteer worker, man or woman, takes some Sunday-School picture cards, goes to a certain street and invites the children to take the cards. They are always happy to get such pictures. The teacher then sings a hymn or tells them a Bible story and invites them for the following week. Next Sunday they come to the same corner in crowds. Here is the chance to tell them how to clean their bodies and take care of their eyes, and above all to teach them of the gracious Saviour Who died for their forgiveness.

Each year we hold in the valley of the Nile twelve provincial conferences for the training and inspiration of teachers. Would that I could tell you more fully of this organized evangelical work! At these gatherings we introduce Arabic Sunday-School books and pamphlets which we are preparing at Cairo from year to year. In this line of literature the World's Sunday School Association is rendering a great service to Egypt and the Sudan.

The enrollment of scholars and teachers in the Coptic Church has grown in five years to 10,000. Thus for the first time in many centuries this National Coptic Church has placed the Bible directly in the hands of the boys and girls, and through them, into the homes.

SOUTH AFRICA

By Dr. Charles Anderson,
Capetown

This report deals only with the work done in the Union of South Africa, Rhodesia and the Southwest Protectorate. Though there have been small local Sunday School Unions in a few places for many years, it was only about fifteen years ago that the local unions in several of the large towns, such as Capetown, Port Elizabeth, and Johannesburg were started. At that time no attempt at forming a national association was made, but five years later, our National Sunday School Association was started in 1915. Since then the Association has grown until now we have 280 schools and 33,500 teachers and children on the roll. At the World's Convention at Tokyo only one delegate from South Africa attended; this time there are thirty-one. We have now sixteen local unions in various parts of the country.

It is estimated that there are about one and a half million children of Sunday-School age in the country. Of these about 300,000 are reached to some extent by Sunday-School influence, and the remaining number are absolutely untouched. Most of these are, of course, natives. It will be noticed that our National Association includes very little more than one-tenth of the number of those attending Sunday Schools. That is because hitherto the two largest churches, the Dutch Reformed, and the Church of England, have kept out of it.

Annual conventions are held in turn at the large centers all over the country, and, considering the great distances to be traveled, these are wonderfully well attended. It took the writer six days to travel from Capetown to the Durban Convention and back in 1919.

In 1923 expenditures amounted to £700, funds being drawn from the Union and individuals, and a grant from London. But with a needed expansion of work in the present sphere, and a desire to start a new work amongst the natives and colored races, it will be necessary to budget for £1,500 for 1925, £500 of this being for a whole-time secretary for the native work. We have at present a very small part of the population to rely on for monetary assistance. If only the other churches would join forces with us, there would be no difficulty.

4. SOUTH AMERICA

BRAZIL

By Rev. Herbert S. Harris,
Secretary, Brazil Sunday School Union, Rio de Janeiro

In days past South America was known as the Unknown Continent. Then it came to be known, particularly by those interested in missions,

as the Neglected Continent. Later on it was known as the Continent of Opportunity.

To-day I desire to bring it to your attention as the Continent of Hope. It is the land of Hope to the millions of Europe who, through scarcity of employment or overcrowded conditions, have been forced from their ancestral homes to seek new and better fortune across the sea.

Brazil is a country of hope from the standpoint of the missionary boards and agencies. Probably in no missionary field in the world are the native churches so rapidly attaining self-support.

The situation is also full of hope from the standpoint of evangelical workers on the field. The evangelical community is constantly growing, the native church having already attained a membership of about 70,000. It is gaining also in influence among the people as a whole, and also in recognition among the leaders of thought, because of its uplifting influence on society. During Brazil's centennial celebration two years ago, the 66 Sunday Schools of Rio de Janeiro to the number of 5,000 children, young people and adults, formed in parade at the center of Brazil's capital, and deeply impressed the very large numbers who viewed it.

Brazil is a hopeful field to Sunday-School leaders. At Zurich, 1913, Brazil represented a Sunday-School membership of 21,000. At Tokyo it reported 58,000, and here at Glasgow it reports 81,000.

Brazil is also more and more a land of hope for its own childhood. [Three Brazilian children here took their place beside Mr. Harris on the platform.] These three children are real Brazilian children. If we calculate at 50,000 the children in Brazil who receive evangelical Christian instruction, then these will stand for the balance of the 50,000, standing in the glorious light of the gospel of Christ. But if we calculate that one-fourth of Brazil's 32,000,000 population pertains to its childhood, then there must be about 8,000,000 children in our great land.

If we could imagine standing here in the gospel light with us a great line of Brazil's 50,000 Sunday-School children, we would have to imagine standing behind each one of these, 159 children of the darkness, upon whom the light of Christ has not yet shone.

ARGENTINA

By Rev. Otto Liebner,
Buenos Aires

In my attempts to make missionary propaganda for South America I found that comparatively little is known about this region on the part of the rest of the world.

The future is in these unsettled and unexploited lands of South America. The United States of America has begun to close her gates. And while she is closing her gates, they are opening them in the south.

In one year there came through the gates of Buenos Aires 340,000 immigrants. Toward the end of last year there came in one day a group of 3,000 German immigrants, the first droppings of a tremendous rush of immigration.

Then, the Church is led by men who are utterly obscurantist and conservative, with a fixity of opinion, fixed by the canons of a hoary past and completely disregarding anything like the thought of the present. But the young men of the colleges and universities are thinking in terms of the twentieth century. They will not be bound by a clergy thinking in century old terms. And so they have turned from the Church because it commands neither their intellectual respect nor their moral support.

This then is the situation confronting us in the Argentine, and practically the whole of Spanish speaking South America. Here are a people who are not heathen people, who are not undeveloped economically and socially. They require nothing at our hands in the way of material provision. They are just as well clothed as they need to be—probably a little too well. They are just as well fed as they need to be—probably a little too well. They are men of culture; they know and appreciate good music and good art—probably even a little more than we do. But knowing and appreciating all these things, they do not know God.

You can see the difficulties we are facing in these countries! The method of direct preaching from the pulpit cannot solve the problem, yea, never will. Not that we are failing in urging the claims of the gospel upon the lives of the people through the preaching of the Word. But what impression can it make upon men who not only have never received any religious instruction in their childhood, be it in home or school, but also have passed through schools where their minds have been led to accept an interpretation of life which is utterly and hopelessly materialistic so that they graduate into life as avowed agnostics and atheists! Even if we should multiply by many times the present efforts of direct preaching from the pulpit, and greatly increase the efficiency and effectiveness of such preaching (a thing much needed) we never could hope to make a marked impression upon the intelligence of these countries.

5. AUSTRALIA AND NEW ZEALAND

AUSTRALIA

By Rev. Horton H. Williams,
Melbourne

The Sabbath School Council of Australia grew out of the Sunday School Unions and the Youth Departments of the Protestant Churches.

By reason of the vast distances of the Commonwealth, conferences of its representatives are infrequent.

The School Departments of the Church employ fifteen full-time workers, and the Sunday School Union of Victoria, two. Six editors are at work on the Graded Lessons, and one on the Uniform.

The Lesson System used is that of the Australian Graded Lessons, prepared by the Interdenominational Council. This curriculum is officially sanctioned by the strongest Evangelical Churches of Australia. The British and American courses are also in use. The publication of graded literature is in the care of a joint board, composed of representatives of these denominations officially using the lessons.

Teacher training work is carried on by the local Sunday-School councils of the various cities, in which all the Protestant churches coöperate, assisted by the Sunday-School Unions. Centers are organized in the cities and suburbs, and a course of about thirteen lectures and studies given, spread over several weeks.

NEW ZEALAND

By Rev. L. B. Busfield,

Auckland

New Zealand has been described as the "last, loneliest, loveliest place in the world." We, from New Zealand, have travelled over 13,000 miles of sea to attend this Convention. We have in New Zealand a beautiful country, larger than Great Britain, but with a population only a little larger than this city of Glasgow, about one million three hundred thousand, about ninety-nine per cent of which is pure British stock. Of the people of New Zealand, eighty-six per cent are Protestant, and fifty-eight per cent are in our Sunday Schools. But we are not satisfied with that state of affairs. Those forty-two per cent outside our Sunday Schools are a challenge.

Following the example of a few years ago in Great Britain, we had a Children's Year, when all the Protestant churches combined to reach all the boys and girls in our homes. I think I can say every home was visited with the object of securing the attendance at some Sunday School of every boy and girl. We have 2,300 Sunday Schools, with 15,000 teachers and 121,000 scholars. We have, throughout the Dominion, fairly strong Sunday School Unions.

Dunedin, the Scotch centre in New Zealand, has a Sunday School Council with a membership of 200,000. Last year we had an exhibition of Sunday-School work, at which over 10,000 people paid for admission.

THE CLOSING SESSION

The most memorable hour of a remarkable Convention was, fittingly, at the very end. The initial message, "The Uplifted Christ," had started the great gathering on a very high plane, and it had grown daily in spiritual power. Thus a difficult task was set for those who were charged with the duty and privilege of speaking the words the delegates would take away with them.

But those who had the responsibility rose to it remarkably. First came Lady Kinnaird, the newly elected president of the Scottish Sabbath School Union. Her words were few, but they reached the hearts of her hearers.

LADY KINNAIRD'S ADDRESS

A week ago we stood here at the opening meeting, and now we stand at the closing meeting. It has been a wonderful week—all the world meeting for one purpose—to learn how to bring children to Jesus.

What has the week meant to you? Are you going home with a clearer vision of Jesus, and may I say, a simpler vision?

We have learnt through the week a great deal of what Jesus taught, and especially how He taught grown up men and women to have a simple childlike faith, and He said if they had not that faith, eternal things were not for them. In these days of learning and criticism, we do well to think of these sayings.

Listen for Jesus more. Coöperate with Jesus. As you teach your classes, ask Jesus to make you understand that He is helping you, and longing for His children to come to Him. A woman I heard of, who had a large family as well as a Sunday-School class, and who brought the children out on the Saviour's side, so that one by one as they grew up, they lived and worked for Jesus, was asked how she did it. She said: "I give them to God. When I get up in the morning and wash them, I ask the Saviour to wash them in His precious blood, and when I feed them, I ask Him to feed them with the spiritual manna, and at night when I think of them all in bed, I ask God to put His loving arms round them. *And He does it.*"

That is coöperation with Jesus. Teaching children of Jesus is everlasting work, carried on into the next world, and I think the happiest moments of heaven will be to see those there whom we have helped to bring—not only saved themselves, but having brought others!

We don't do the work; it is the Lord Jesus. Let us pray for spiritual food. Work for Jesus is everlasting. And we have God's love and ever-

lasting life through our Saviour Jesus Christ. He is central, but He is too often crowded out.

THE ALL-SUFFICIENT CHRIST

By Rev. Floyd W. Tomkins, S.T.D.

The very fact that Christ is God, Emmanuel, God with us, proves the certainty of His blessed sufficiency. God can do all things, and loving His children, He will do all things for those who trust Him.

But it is important for us to bring this great truth to a practical application touching everyday life. Christ is sufficient for my salvation if I love Him and trust Him, and try to do His will. He is sufficient also for the salvation of the whole world when that world is drawn unto Him. But is He sufficient in the struggles of the world with Satan, in the difficulties which meet the Church in her evangelistic work? Is He sufficient for you and me in the daily work we have to do and in our trials and difficulties? This is the question which we are called upon to answer, not as if there were any doubt, but in order to bring comfort and assurance to ourselves and give comfort and assurance to others.

Let it be remembered that we know Christ to be all-sufficient, not alone because of historic evidence, but because of our own personal loyalty and love. The knowledge of Jesus Christ cannot be subject to laws of logic, or philosophy, or scientific demonstration. It is beyond and above all these because Christ is God and speaks to the heart. It is the man who loves God who knows what He will do for those who love Him. As a result of His love for us and our love for Him comes our interpretation of the Bible, which is His message to us, and the Bible gives us abundant assurance that Christ is all-sufficient.

The missionary work, which from the very beginning Christians have been called upon to do, must find its guarantee in the fact that Christ has sent out His children to preach the gospel and that He alone can satisfy the needs of the world. The world to-day is in much confusion. Not only is there a lack of fellowship between the nations, but there is also a wandering away from the old faith once for all delivered. Who can bring order out of chaos? Who can bring peace to a troubled world? Surely, only He Who is the Prince of Peace. And therefore we go everywhere preaching the Gospel; therefore we are trying to save the young through our Sunday-School work; therefore we are telling the world of Jesus and His love to the little ones and to the old people who have never heard it before. Jesus Christ is sufficient to save the world. When men believe in Him and follow Him, wars will cease and troubles and sorrows will be gone, and Jesus will stand with His hands outstretched over a happy and comforted world. Let this great truth be the support of our enthusiasm. Let us go out with courage, knowing that the Christ Whom we preach is all-sufficient to make the world good.

Let us hold fast to the great truth, declared by the Master and revealed in the Bible and proved by the experience of millions of Christians, that the blood of Jesus Christ alone can cleanse us from sin. Christ died that we might live, and His salvation is a great salvation. We cannot know how or why this great blessing of pardon is granted to us. How the blood of Jesus Christ can cleanse us from all sin cannot be known to us, for we are too ignorant. We only know the fact through Christ's words, through personal experience, and through the recorded experience of millions of redeemed people. But what a glorious thing it is to know that the sin of the world can be washed away in that precious Fountain! How comforting to know that my sins of omission and commission can be overcome in their staining power by the divine power of the Redeemer! What a joy to know that in His own good time the King of Kings will cast down the power of evil and destroy it forever! Let us not limit the power of Christ. Let us not dare to think that He can ever fail us in His great work of redemption. However long the time may seem in the end He will reveal the victory.

It is the personal application of the gospel that not only comforts, but gives assurance of universal salvation. It is because Christ forgives me that I know He will forgive all those who turn to Him. Hence the blessedness of personal, real and individual faith. The Christian does not say "the Saviour," but "my Saviour." He knows the joy of having his sins washed away. He sings the songs of his childhood:

> "Happy day, happy day,
> When Jesus washed my sins away."

It is through this constant going to the Fountain, as we live day by day in a world where we are tempted and where the sins of others cast their shadow over us, that makes us strong and sends us out with courage to preach the gospel. No man can preach the gospel unless he knows its personal application to himself. Through the sufficiency of the dear Christ to save him, in spite of his conscious weakness and often failures, he knows the Master's sufficiency to save the world, and that is why we rise up from our knees after every prayer with a new vision of a redeemed world and a new enthusiasm to go out and do the Master's will.

Because we are so human, we sometimes grow discouraged. Because we think too much of ourselves, we often lose sight of the promised victory. Because we see much which we long to do, we are almost paralyzed with a consciousness of our weakness. Then it is that if we are true, we look away from ourselves and see Jesus Christ, with His loving hands stretched out over the world, and we know that He is all-sufficient. He loves the children, and as we try to bring the blessed message of His love to the little ones, He will see that in time it brings

forth fruit in holy lives. He knows the difficulties when the enemies oppose, and we can rely upon Him to beat back the opposition. The joy and comfort of all of our effort must result from the great truth based upon the love of Jesus Christ and His power, and His promise that no effort inspired by love for Him can fail. Therefore, my friends, we go out as assured victors. We go out as those who having "washed their robes and made them white in the blood of the Lamb," know that their prayers and their works are not in vain. Courage and cheer, therefore, should be the emblems of our banner. Happiness, and a realization of the privilege which is ours in telling the story of Jesus Christ, should drive away our doubt and make us strong to work, to endure, and to believe.

DR. F. B. MEYER'S ADDRESS

The profound impression made on the great gathering by Lady Kinnaird and Dr. Tomkins was intensified when the venerable Dr. F. B. Meyer stood up to speak of The Lordship of Christ. The address he had planned to deliver was, in part, as follows:

Last year, when crossing Tasmania from Launceston to Hobart, my attention was directed to the noble range of mountains on our left and I was told that on their summit was a wide plateau, containing a lake fifty-two miles in circumference. It was evident, of course, that so vast an accumulation of water required an outlet, as well as evaporation, to maintain it within limits. Presently, therefore, we came within view of a magnificent waterfall of a thousand feet. On reaching the outskirts of Hobart, in the late afternoon, I was attracted by the large factories that were evidently newly constructed, and on enquiry, I learnt that Messrs, Cadbury, Fry, and others had recently built these factories because of the cheapness of driving power, which was afforded by the skill with which the force of the falling stream from the lake had been transformed into the electric current, which was supplying power to the entire island, greatly to its enrichment. On the following morning, my host was making the toast by the application of that same power to the breakfast table.

It seemed to me that if the Lake represented the Power of the Eternal God, the descending Fall the Incarnation, the wide distribution of Power would illustrate the diffused grace of the Holy Spirit, who since Pentecost has supplied the Church and the Sunday School, the congregation and the class, with a Divine Power which, emanating from the Spirit, touches the human spirit, permeates and enchains it, and through it works great marvels. It is for the enhancement of that Power amongst us that we make this closing appeal.

What would happen to the world, if to-night there were in this meeting to be an outpouring of the Spirit of God, which should so attune our spirits as to make them susceptible to the Spiritual forces that are throbbing all around us, and to enable us to touch the spirits of the child-life of the world. The mistake of our time is, as it seems to me, that men are endeavouring to secure spiritual results by methods and appeals that originate and end in the lower levels of consciousness. By spectacular displays, by elaborate ceremonials, by the inspiration of patriotism, they are endeavouring to inculcate the ideals and principles of which we are thinking. But striking and impressive as these are, they fail to produce permanent results. They are evanescent memories rather than imperative motives. The appeal is on the physical and psychical level, and does not reach up to the spiritual and eternal. It is there that our unique power is located. The weapons of our warfare are not carnal but spiritual, and mighty through God to the pulling down of the strongholds, in which the evil spirits which gloat on the wars, factions, and passions of men have their home. Once more the ancient words of Scripture float through our serried ranks, "Be filled with the Spirit. Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Clearly we need to be changed and charged ourselves with that Spiritual Power in order that we may go forth to change and charge others.

It has been truly said that we are the heirs of Pentecost. Then first the waiting Church was tightly linked, in the uttermost unity of life and power, with her reigning Lord above. One Spirit bound that upper room on earth with the Eternal Throne. A Divine Person was sent from the exalted Saviour to animate and unite the members of His mystical body, and to endow them with spiritual power. But that blessed link has never been broken. That gift has never been recalled. That fire has never quite gone out. There have always been some at least of the saints who have been rapt in that power as they have preached to men. To each of us there still stands the unrevoked gift of the Holy Spirit. He waits to fill each of us up to the measure of our capacity. If we have not, it is because we ask not, because we have no heart to desire, and no faith to claim. According to our faith and desire it will be done unto us.

At the first full bestowal of the Holy Spirit, not for Apostles only but to the rank and file of the Church, there was a measure of overmastering ecstasy; and there have been blessed seasons of ecstasy that have since visited communities and individuals. Can we wonder at it? Can we wonder that when some humble heart, which has long sighed for a richer experience and greater results, has become suddenly filled with the new wine of the Vine of God, that it is almost beside itself with joy! The fervour of the early Church seemed like intoxication with new wine, but it was simply because their spirits were suddenly

kindled as a spark kindles when lifted from common air into oxygen gas. And nothing is more attractive to young life than the hilarity of the spirit when filled with God.

Let us receive the Spirit, which even now is breathing over this assembly. He is as the Wind that enters by every aperture and fills every vacant space. He is as Fire, which would inflame every heart with love. He is the Spirit of Confidence and Courage, who makes cowards brave, and the faint-hearted strong. He gives Himself plenteously and does not upbraid.

Our will is never so free, our power is never so strong, our wisdom is never so wise, our love is never so hot, our personality is never so attractive, as when by the true indwelling of the Spirit of God, we are filled to the brim as those water jars were, the water of which when drawn was sacramental as blood. As we give a true, willing, and personal response to the Holy Spirit, in all the unexplored possibilities of our being, we are most truly ourselves, as we are most utterly Christ's. Awake, O south wind of God, and breathe upon this garden, that the spices may flow out; then shall our Beloved come into His garden and eat His precious fruits!

But when Dr. Meyer saw how deeply stirred the Convention was, he decided to put aside his proposed address. In the few minutes he stood before the intently listening company, he spoke to them intimately, tenderly, with deep feeling.*

"Our ranks are thinning." Dr. Meyer was thinking of his old associates in the world-wide Sunday-School work. "Let us put the book of record into the hands of the Lamb on the throne, the book of the movement which will last till Jesus come." He pointed us to the "holy souls that have gone from us, now saying 'Worthy is the Lamb that was slain.'" He told the story of John Colville, a Glasgow man,—manufacturer, member of Parliament, philanthropist,—who heard a sermon in Christ Church in London (Dr. Meyer's for so many years), and thereupon openly took as his life-verse the text, "The government shall be upon his shoulder," and within a few days was called to his heavenly home. And then his sorrowing wife said, as she looked into her husband's face, "Lord Jesus, I'm going to leave the government where my husband put it."

Even before Dr. Meyer turned from address to prayer there was a new light upon many a face, and no one seemed ashamed of tears that glistened in eager eyes. Then he prayed: "Saviour, we see Thee. Every eye is fixed upon Thee. We see Thy dear face. We see that pierced hand holding the sceptre. Now, Lord Jesus, I surrender my

*As reported by Mr. Philip E. Howard in *The Sunday School Times*.

whole nature to Thee. I've done it before, I do it now.'' He stopped. There was deep silence in the great hall. Thousands were in prayer, evidently. And then his voice broke the silence: ''If you haven't done so, do it now. Lord, put Thy dear pierced hand on my head as I bow. Breathe into me the breath of God. Let this be our Pentecost. Never the same after to-night!

''Now sing 'Just as I am, without one plea,' and then we will rise''—his steady voice broke just here—''and sing the Hallelujah Chorus!''

APPENDIX

LIST OF RECORDED DELEGATES TO THE CONVENTION

Africa

Algeria

Grautoff, Miss Mabel, Miliana.
Kellar, Rev. Fred J., Tunis.
Kellar, Mrs. Fred J., Tunis.
Lochhead, Rev. James L., Constantine.
Ridley, Miss May, Relizane.
Roche, Miss Millicent, Blida.
Sheach, Miss Isabelle, Algiers.
Trotter, Miss I. Lilias, El Biar.
Walker, Mrs. J. A., El Biar.

Egypt

Bishay, Rev. Farid B., Kena.
Dewairy, Miss Mary, Cairo.
Dewairy, Metry S., Cairo.
Girgis, Rev. Ibrahim, Beirut.
Hanna, Scander, Alexandria.
Hart, Rev. S. G., Heliopolis.
Hart, Mrs. S. G., Heliopolis.
Malaty, Hanna, Assiut.
Mirchak, Miss Alice, Cairo.
Trowbridge, Rev. Stephen van R., Cairo.
Trowbridge, Mrs. Stephen van R., Cairo.

Liberia

Curran, Rev. J. D., Monrovia.
Curran, Mrs. J. D., Monrovia.

Portugese East Africa

Reed, Miss Nellie A., Inhambane.

South Africa

Anderson, C., M.R.C.S., L.R.C.P., Capetown.
Anderson, Miss M., Johannesburg.
Arnot, Miss R. M., Johannesburg.
Bartleet, H., Pretoria.
Bartleet, Mrs. H., Pretoria.
Creed, Rev. L. S., Beaufort West.
Creed, Mrs. L. S., Beaufort West.
Dickson, Mrs. H. E., Port Elizabeth.
Field, Maurice H., Capetown.
Field, Mrs. M. H., Capetown.
Gavin, Mrs. A. H., Via Umtata.
Gavin, Miss M. H., Via Umtata.
Halkerston, Miss B., Johannesburg.
Honey, Mrs. Margaret E., Peddie.
Lowe, Rev. Percy W., Cambridge.
Mathieson, A. C., Grahamstown.
Mathieson, Mrs. A. C., Grahamstown.
Niven, Miss Margaret A., Helensburgh.
Ogilvie, John H., M.A.
Plant, Robert W., Pietermaritzburg.
Rogers, Miss Frederica, Cookhouse.
Shennan, Mrs. Margaret, Robertson.
Strasheim, Rev. J. W. G., Transvaal.
Strasheim, Mrs. J. W. G., Transvaal.
Stuart, Mrs. Jane, Queenstown.
Sugden, Frank, Pretoria.
Sugden, Mrs. Frank, Pretoria.
Thomson, Miss Mary E., Turffontein.
Weddell, Andrew Mitchell, Cookhouse.
Weddell, Mrs. A. M., Cookhouse.
Westhuyzen, W. F. van der, Lady Grey.
Wilkie, Alexander, East London.
Wilkie, Mrs. Alexander, East London.

Sudan

Adair, Rev W. J., Nasser.
Adair, Mrs. W. J., Nasser.

Coie, Miss Mary E., Khartum.
McIntyre, Miss Aulora R., Omdurman.
Maxwell, J. S., M.D., Sobat River.
Maxwell, Mrs. J. S., Sobat River.
Sowash, Rev. G. A., D.D., Omdurman.

West Africa

Fleming, Rev. Geo. D., Sierra Leone
Fleming, Mrs. Geo. D., Sierra Leone.

ASIA

Burma

Halliday, Rev. R., Rangoon.
Halliday, Mrs. R., Rangoon.

Ceylon

Mendis, J. Vincent, Dehiwala.

China

Anderson, John A., Taichowfu.
Anderson, Mrs. J. A., Taichowfu.
Andrew, Rev. G. A., Kaifeng.
Andrew, Mrs. G. A., Kaifeng.
Brown, Rev. Fred R., Nanchang.
Brown, Mrs. Fred R., Nanchang.
Davidson, Miss Mary S., Moukden.
Fan, Donald T. C.
Frederikson, Miss Nina.
Fu, Dealey S. L., Hongkong.
Garrett, Miss M. H.
Heininger, Rev. A. D., Shantung.
Heininger, Mrs. A. D., Shantung.
Marshall, Rev. G. W., Canton.
Marshall, Robert N., Canton.
Steinheimer, Rev. H. C., Nanking.
Steinheimer, Mrs. H. C., Nanking.
Tewksbury, Rev. Elwood G., Shanghai.
Wen, Rev. N. T., Singtau.
Youtsey, Miss Edith R., Nanking.

India

Annett, Edward A., Coonoor.
Annett, Mrs. Edward A., Coonoor.
Bhaskare, Rev. B., Poona.
D'Prazer, Miss Eva, Coonoor.
Ebbert, Miss Ella, Dahanu.
Farnell, Miss Edna E.
Fritchley, E. W., Coonoor.
Hindy, S.
Hoffert, Rev. A. T., Bulsar
Hogg, Miss B. K., M.A., Bengal.
Jeevaratnam, Prof. L.
Joshee, D. L., Ramachandrapuram.
Llewellyn, Rev. F. B., Kasur.
Llewellyn, Mrs. F. B., Kasur.
McCunn, Miss Elizabeth, Allahabad.
Mamman, Rev. V. P., B.A., Travancore.
Reid, Miss C., Bengal.
Sanford, Miss Lottie, Pittapuram.
Sheriff, Rev. T. H., Jubbulpore.
Shumaker, Miss Ida C., Bulsar.
Strock, Rev. J. Roy, M.A., B.D., Masulipatam.
Watson, Miss Florence, Calcutta.
Watts, Miss R. R., Biladia.

Japan

Coleman, Horace E., Tokyo.
Coleman, Mrs. H. E., Tokyo.
Coleman, Horace E., Jr., Tokyo.
Imamura, Rev. Shoichi, Tokyo.
Iwamura, Mrs. S., Tokyo.
Iwamura, Rev. S., Tokyo.
Koidzumi, Kiyoshi, Osaka.
Kudo, S., Tokyo.
Lindsay, Miss Olivia C., Shizuoko.
Mizuno, Lieut. Kyosuke, Tokyo.
Sasakura, Rev. Y., Yokohama.
Ukai, Dr. T., Kamakura.
Yamamoto, Dr. Tadaoki, Tokyo.
Yabe, Rev. Kiyoshi, Zeze.
Yoshida, Miss Mitsu, Kobe.
Yoshida, Mr. Ruchiro, Kobe.

Korea

Carter, Rev. T. J., Wonsan.
Carter, Mrs. T. J., Wonsan.
Chung, Rev. James K., Pyengyang.
Namkung, Rev. H., Kwangju.

Thomas, Miss Mary, Wonsan.
Whitelaw, Miss Jessie D. G., Jongyung.

Persia

Wilson, Rev. Ivan Otis, Teheran.
Wilson, Mrs. Ivan Otis, Teheran.

Philippine Islands

Higdon, Rev. E. K., Laoag.
Higdon, Mrs. E. K., Laoag.
Ryan, Rev. A. L., Manila.

Siam

Halliday, Miss Esther, Pathom.

Syria

Ashkar, George, Beirut.
McIntyre, Mr.
Phillips, Rev. A. T.
Scherer, Rev. George H., Suk-el Gharb.

Turkey

Kershner, Miss Dora A., Mardin.

AUSTRALASIA

Fiji

Funda, Mr. Paul.

New Hebrides

Mackay, Rev. Wm., Santo.

AUSTRALIA

New South Wales

Angus, Prof. Samuel, Sydney.
Bembrick, Rev. Silas, Sydney.
Bembrick, Mrs. Silas, Sydney.
Button, Rev. C. N.
Gill, Miss Grace E., Bexley.
Gillies, Miss Annie A., Sydney.
Midgley, Miss Louisa, Curlwaa.
Patison, Rev. W. L., Sydney.
Stevens, Miss R. W., Sydney.
Stevenson, Rev. A. M., Inverell.
Waring, Miss Ethel May, Brighton-le-Sands.
Webber, Arthur H., Chatswood.
Webber, Mrs. Arthur H., Chatswood.
Wheen, Rev. Harold, Sydney.
White, D. W., Sydney.
Wilson, Rev. H. C., Wollongong.
Wylie, L., Chatswood.

Queensland

Adams, Rev. F. E., M.A., Brisbane.
Oakley, Miss Ella, Brisbane.
McCorkindale, Miss L., Brisbane.
Fraser, Charles S., Brisbane.
Walker, John, Ayrshire.

South Australia

Adcock, Miss Vina, North Adelaide.
Arnold, Rev. Elliot A., Port Pirie.
Clarkson, Mr. Albert E., North Adelaide.
Coombs, Miss Dorothy, Kent, England.
Dreghorn, Miss Jean, North Adelaide.
James, Miss Ethel B., Burra.
James, Miss Lilian C., Burra.
Paris, Rev. S. A., Adelaide.
Paris, Mrs. S. A., Adelaide.
Wheaton, Miss Marion, Red Hill.

Tasmania

Cooper, James, Sandy Bay.
Cooper, Miss Winifred B., Sandy Bay.

Victoria

Bell, Mrs. Catherine, Melbourne.
Darton, Miss, Melbourne.
Davis, Walter E., Surrey Hill.
Dufty, Miss Annie, Lorquon West.
Dufty, John C., J.P., Lorquon West.
Dufty, Mrs. J. C., Lorquon West.
Gordon, Mrs., Melbourne.
Goyen, Miss M. H., Melbourne.
Goyen, Rev. William, Melbourne.
Goyen, Mrs. Wm., Melbourne.
Hanlin, Rev. Frank, Melbourne.

Hitchcock, Alderman Howard, Geelong.
Hocking, Joseph, B.A., Melbourne.
Holder, Miss C. W.
Kemp, William Alfred, Edinburgh.
McPhail, Miss, Melbourne.
Michie, William, Melbourne.
Michie, Mrs. William, Melbourne.
Miller, Matthew, Victoria.
Philips, Miss Ann, Melbourne.
Phillips, Miss Ethel M., Surrey.
Phillips, Miss Linda F., Carnegie.
Richardson, Robert, Melbourne.
Richardson, Mrs. Robert, Melbourne.
Royce, Miss Florence, Geelong.
Tope, Mrs. Alexander, East Melbourne.
Tope, Miss Emily, East Melbourne.
Varcoe, Albert Ernest, Healisville.
Varcoe, Mrs. A. E., Healisville.
Williams, Rev. Horton Henry, Melbourne.
Williams, Mrs. Horton Henry, Melbourne.

Western Australia

Tucker, John, Cottesloe Beach.

NEW ZEALAND

Balfour, Rev. G. H., Scotland.
Barron, Miss Mildred, Dunedin.
Bull, S. Brittain, Auckland.
Bull, Mrs. S. B., Auckland.
Busfield, Rev. L. B., Auckland.
Busfield, Mrs. L. B., Auckland.
Cowan, Miss Annie E. M., Otago.
Cowie, Mrs. Lee, Auckland.
Dearsley, Herbert, Auckland.
Dick, Miss Nora S., Dunedin.
Dunn, John G. S., Scotland.
Dunn, Mrs. J. G. S., Scotland.
Ferguson, S. E., New Zealand.
Fisher, Rev. David Keay, Montrose.
Ford, Miss Margaret O. T., London.
Garroway, Robert, Auckland.
Garroway, Mrs. Robert, Auckland.
Jones, Frank W., Auckland.
Jones, Mrs. F. W., Auckland.
Johnson, Miss Veda Blanche, Wellington.
Johnston, A. M., Gore.
Johnston, Mrs. A. M., Gore.
Lawrence, Mrs. A., Truro.
Louche, Miss I., Auckland.
Munro, William, Taikape.
Raine, Rev. Robert, Dunedin.
Sharpe, P. W., Christchurch.
Sharpe, Mrs. P. W., Christchurch.
Simpson, Edward, South Canterbury.
Simpson, Mrs. E., South Canterbury.
Simpson, Mrs. W. G., Hawera.
Sinclair, Rev. W. A., London.
Sinclair, Mrs. W. A., London.
Smith, Miss Jessie, Mataura.
Todd, John W., Dunedin.
Tyler, Mr. James, Auckland.
Winstone, Miss Edith M., Auckland.
Winstone, Eric, Auckland.
Winstone, George, Auckland.
Wilkinson, J. A., London.
Wilkinson, Mrs. J. A., London.

CONTINENTAL EUROPE

Austria

Bargmann, Rev. Hinrich, Vienna.
Giebner, Rev. Hans, Vienna.
Jaquemar, Dr. Hans, Vienna.

Belgium

Buse, Rev. Francois, Near Mons.
Cowart, Rev. Walter C., Brussels.
Dedye, Rev. Rene, B.D., Verviers.
Howard, Philip E., Jr., Brussels.
Michotte, Pastor Oswald, Hainaut.
Sloan, Dr. D. A., Brussels.

Bulgaria

Mishkova, Miss Anna L., Philippopolis.
Mishkoff, Rev. Paul L., Philippopolis.
Mishkoff, Mrs. Paul L., Philippopolis.

Czechoslovakia

Bartak, Rev. J. P., Prague.
Bartak, Mrs. J. P., Prague
Hornicek, Rev. Francis, Trebic.
Kessner, Miss Martha M., Vinohrady.
Kodlec, Krisloslava, Traha.
Nagy, Rev. Kamil, Vanovice.
Novotny, Rev. Adolf, Prague.
Novotny, Mrs. Martha, Prague.
Odstrcil, Rev. John, Klobonky.
Prochnzka, Henry, Prague.
Soucek, Rev. Josef, Prague.
Vancura, Rev. Bohumil, Tvelezny Brod
Vancura, Mrs. Martha F., Prague.
Vancura, Rev. Vaclaw, Prague.
Zdychynec, Rev. F., Prague.

Denmark

Bjerno, Rev. L. P., Holbak.
Grariys, Pastor P., Copenhagen.
Hildegaard, Pastor L. C., Bronderslev.
Jorgensen, Rev. Anders, Hoidbjerg.
Jorgensen, Mrs. Elsie, Christiansfold.
Jorgensen, Miss Thia, Hoidbjerg.
Larsen, Pastor Albert, Norresunally.
Petersen, P., Copenhagen.
Sorensen, Miss Agnes, Copenhagen.
Sorensen, Peter, Copenhagen.
Tonsgaard, Rev. Karmak, Kobenhuvn.
With, Rev. Enrique, Copenhagen.

Esthonia

Podin, Pastor Adam, Kegel.
Podin, Mrs. Adam, Kegel.

Finland

Hurtig, Rev. Mansfield, B.A., Helsingford.
Larson, Rev. Fritz, Abo.

France

Arbousset, Paul L., Aime.
Bonifas, Pastor Henri, Montrouge.
Burckel, M. Charlotte, Le Havre.
Helmlinger, Pastor Paul.
Laroche, Pastor Jean, Seine.
Laroche, Mrs. Jean, Seine.
Lechevalier, M. Renee, Le Havre.
Oriol, Pastor Theophil, Paris.
Potonie, Mademoiselle M., Paris.
Vernier, Pastor Jean.
Vienney, Pastor Amos, Vincennes.
Westphal, Prof. Alexander, Paris.
Westphal, Pastor Henri, Saint Raphael.

Germany

Flugge, Rev. O. A., Cassel.
Kick, Rev. Gustav, Baden.
Krull, Rev. Karl, Schwelm.
Kuecklich, Rev. Reinhold, Stuttgart.
Maier, Rev. Ludwig, Wurtemberg.
Paffrath, Herr Arthur, Remscheid.
Scharpff, Rev. Dr. Paulus, Frankfort-a-Maine.
Schwenk, Rev. Adolf, Goppingen.
Sommer, Rev. T. W. E., B. A., Frankfort-a-Maine.
Tudefrey, Willy, Wesel.
Wunderlich, Rev. Friedrich, Leipzig.

Holland

Anderson, Miss J. A., Amsterdam.
Boot, A., Groningen.
Beest, Miss M. Van Voorst van, Maarssen.
Driel, Miss Cato Repelaer van, The Hague.
Fazelaar, Rev. J. P., Weesp.
Hann, Miss Nelly de, Nunspeet
Hoorn, Miss W. C. van, Amsterdam.
Horst, Miss A. P., van der, Velp.
Krafft, Rev. A. M., van de laar, Rotterdam.
Kuylman, P., The Hague.
Marang, Rev. G. P., D.D., Utrecht.
Schaick, S. H., van, Utrecht.
Voerman, Miss Y. X., The Hague

Hungary

Csengody, Joseph, Kiskoros.
Csia, Alexander, M. D., Budapest.
Osuros, Rev. Prof. Stephen, Budapest.
Frater, Miss Anna, Budapest.
Funk, Rev. Martin, Budapest.
Galik, Miss Catherine, Vezseny.
Misley, Miss Iiona de, Budapest.
Misley, Mrs. Rosa de, Budapest.
Papp, Miss Cornelia, Kiskunhalas.
Path, John, Budapest.
Puskas, George, Budapest.
Szabadi, G. F., Budapest.
Szalay, John, Budapest.
Torok, Rev. Imre, Kisujszallas.
Varsanyi, Rev. Dr. Matthew, Budapest.
Victor, Miss G., Phil. D., Kecskemet.
Victor, John, Budapest.

Italy

Corsani, Rev. E. F., Milan.
Fillippini, Prof. Cav. Uff. Dott E., Rome.
Renzi, Rev. Luigi, Turin.

Latvia

Fetler, Miss Nelly, Riga.
Kurzit, Pastor J., Riga.
Putnaerglis, Lieut. R., Riga.

Malta

Welton, Miss Bertha.

Norway

Aarheim, Miss Barbara, Nordfjord.
Aksdal, Johan, Bergen.
Aksdal, Mrs. J., Bergen.
Anderssen, Rev. Abraham, Christiania.
Andersen, Ingar, Christiania.
Andersen, Miss Selma, Christiania.
Anke, Sverre, Christiania.
Austbo, Beard, Kopervik.
Berg, Olaf, Moss.
Bolt, Rev. Nils, Christiania.
Braathen, Aksel, Christiania.
Bratlie, Ludv, Christiania.
Breien, Karl, Christiania.
Ellassen, Rev. K. O., Evanger.
Eriksson, E. M., Moss.
Eriksen, Gustav, Christiania.
Eriksen, Karl, Christiania.
Eriksen, Karsten, Christiania.
Eriksen, Merchent, Christiania.
Ernstzen, Selma, Moss.
Friestad, E. J., Stavanger.
Froyland, L., Aalesund.
Gregersen, Miss Dagny, Christiania.
Gronningsaeter, F., Stranda.
Gundersen, Miss Marie, Christiania.
Haakensen, Miss Inga, Christiania.
Halvorsen, Miss Karem, Skotfoss.
Hoel, Miss Anna, Christiania.
Hoff, Miss Karen, Christiania.
Homstvedt, Johannes, Mysen.
Horne, Miss Bergliot, Christiania.
Hvoslef, Mrs. Petrea, Christiania.
Indrebo, Miss Sofia, Askvold.
Isaksen, Jorgen, Christiania.
Jacobsen, Miss Elsebo, Christiania.
Kornelius, Rev. K. O., Christiania.
Kornelius, Mrs. K. O., Christiania.
Krog, Miss Thora, Christiania.
Krogerud, Miss Hanna, Christiania.
Larsen, G. A., Christiania.
Larsen, Mrs. G. A., Christiania.
Larsen, Rev. I. C., Christiania.
Lindland, Miss Marget, Christiania.
Lochen, Johs, Christiania.
Love, Rev. O. H., Sogn.
Lunde, Bishop Johan, Christiania.
Moe, Mrs. Birger, Bangsund.
Naerum, Miss Andy, Haugesund.
Nervik, Miss Erika, Aarebrot.
Nesse, Gunnar, Christiania.
Ohrn, Rev. J. A., Christiania.
Olsen, Andr Oliver, Christiania.
Olsen, Miss Sigrid, Hedemarken.
Orsvik, Miss Kristine, Skotfoss.
Oruse, Just, Sinsen.
Riddervold, Rev. H. E., Jarlsberg.

Rodland, August, Bolstadoyri.
Salvesen, M. K., Christiania.
Skundberg, G. A., Gjovik.
Syvertsen, Willy, Kristianssand.
Thomassen, Trygve, Bergen.
Titterud, Miss Ingebord, Greaaker.
Tjosvold, Miss Ragna, Hausesund.
Tonnessen, Carl, Gjovik.
Teveter, Miss Inga, Christiania.
Valaas, Miss Karen, Flekkefjord.
Vedeler, Miss Abigael, Christiania.
Walderhaug, John, Aalesund.
Watne, Miss Marie, Christiania.
Week, Miss Karen, Bergen.
Yndrebo, Miss Amanda, Sondfjord.

Poland

Kupsch, Dr. Edward, Aleksandrow.
Wenske, Miss Martha, Lodz.

Portugal

Cassels, H. W., Oporto.
Cassels, Mrs. H. W., Oporto.
Conceicao, Miss D. E. da, Oporto.
Mello, Miss Maria Judith Andrade, Oporto.
Moreira, Snr. Edward, Oporto.
Silva, Elias Onesimo dos Santos e, Lisbon.

Roumania

Gyenge, Dr. John, Oradea-Mare.
Keresztes, Rev. Joseph, Banat.
Scherg, Miss Maria, Transylvania.
Sfakslerlca, Rev. Ladislaus, Temisoara.
Szende, Rev. Ferdinand, Banat.
Tompa, Dr. Arthur, Cluj-Kolozsvar.

Spain

Barrio, Miss Luisa, Madrid.
Larranaga, Federico, Madrid.
Caraballo, Rev. Jose, Madrid.

Sweden

Aberg, Rev. Samuel, Stockholm.
Aberg, Mrs. S., Stockholm.
Agvist, Ernest, Orebro.
Agvist, Mrs. E., Orebro.
Akesson, Miss Anna, Stockholm.
Almgren, Rev. Efrain, Boras.
Andersson, Axel, Stockholm.
Andersson, Carl, Vastervik.
Andersson, Miss Edla, Kristinchamn.
Aqvist, Gosta, Orebro.
Aqvist, Iven, Orebro.
Bengtsson, Miss Ester, Motala.
Berglind, Henrik, Stockholm.
Bergstrom, Carl, Jonkoping.
Bjorkman, Daniel, Stockholm.
Brander, Carl J., Karlstad.
Bridgfelt, Rev. A., Stockholm.
Edberg, Rev. Ture, Nora.
Eriksson, Miss Majken, Gefle.
Grabill, Rev. J. F., Malmo.
Granqvist, Josef, Orebro.
Gronkvist, Miss Alice, Stockholm.
Gronkvist, Axel, Stockholm.
Hagner, Rev. John, Stockholm.
Hakansson, Miss Agnes, Stockholm.
Hultgren, August, Bodafors.
Hulten, Rev. Josef, Stockholm.
Jansson, Rev. Erik, Marifred.
Jansson, Rev. K. A., Stockholm.
Jansson, Mrs. K. A., Stockholm.
Johansson, Rev. Exel, Begerfors.
Johansson, Erik, Sjanga.
Johansson, Erik, Orebro.
Jonsson, Rev. Aron, Smalands Rydahohn.
Karlsson, K. J., Eskilstima.
Lellkey, Rev. Nils, Vastervik.
Lenander, Nurse Ester, Ualilla Kyakley.
Lungberg, Otto, Ostermalmsgatan.
Lundblad, Miss Magda, Gefle.
Muren, Miss Berta, Gefle.
Olsson, Viktor, Stockholm.
Roberts, Rob, Orebro.
Stromberg, Rev. Hjalmar, Jonkuping.
Soderberg, Rev. Axel, Orebro.
Suchsdorff, Miss Anna, Stockholm.
Truve, Prof. William, Orebro.
Wagnsson, Rev. Gustaf, Stockholm.
Wahlgren, Rev. O. A., Tnsjon.

Westin, Nurse Beda, Osterbybrick.
Westin, Rev. P. Gunner, Stockholm.

Switzerland

Berry, Gordon L., Geneva.
Bridel, Pastor Eugene, Lausanne.
Brunner, Rev. Charles, Zurich.
Christen, Rev. Emmanuel, B.D., Geneva.
Haller, Pastor Albert de, Lausanne.
Mottu, Pastor Henry, Geneva.
Niederhauser, Benjamin, Berne.
Ruegg, Prof. Dr. Arnold J., Zurich.

Turkey

Jones, Miss Anna B., Constantinople.

Yugo-Slavia

Horvath, Pastor L., Bacha.

GREAT BRITAIN

ENGLAND

Berkshire

Bagnall, Rev. E. J. T., Reading.

Buckinghamshire

Collins, Mrs. M., Wolverton.

Chester

Barker, Miss Winifred, Chester.
Barton, F. T., Chester.
Collier, Rev. Donald, Runcorn.
McKie, Miss Annie, Birkenhead.
Morley, Rev. F. D., B.D., Cheshire.
Worthington, William Albert, Birkenhead.

Cornwall.

Faull, Richard, Cornwall.

Cumberland

Atkinson, Rev. William, Cumberland.
Banks, Miss A. L., Keswick.
Banks, Ernest E., Keswick.
Boulton, Rev. T. S., Carlisle.
Kennedy, A. G., Whitehaven.

Derbyshire

Auty, Rev. T. R., Staveley.
Godber, James, Ilkeston.
Godber, Mrs. James, Ilkeston.
Hewson, W., Derby.
Hewson, Mrs. W., Derby.
Straw, William B., Ilkeston.
Wheatcroft, Walter, Chesterfield.

Devonshire

Anderson, G., Exmouth.
Beckly, J. H., J.P., Plymouth.
Hurrell, Henry, Plymouth.
Hurrell, Mrs. Henry, Plymouth.

Dorsetshire

Brailey, E., Dorchester.
Cook, Rev. L. P., Dorchester.
Edwards, A. R., J.P., Dorchester.
Fare, W. J., Dorchester.

Durham

Ashe, Miss E. B., Durham.
Ayre, J. E., Bishop Auckland.
Berry, Miss M. J., Darlington.
Blumer, Miss Georgette, Sunderland.
Cook, Alfred Victor, Durham.
Crinson, Alfred P., Sunderland.
Crinson, Mrs. Alfred P., Sunderland.
Dodd, Peter G., Sunderland.
Dodd, Mrs. Peter G., Sunderland.
Evans, Rev. A. B., Bishop Auckland.
Graham, Alderman J. T., J.P., Hartlepool.
Hamflett, William H., Bishop Auckland.
Hartley, William, Sunderland.
Henson, Rt. Rev. Hensley, D.D., Bishop Auckland.
Holtby, Rev. E. Barlow, M.A., Darlington.
Huntley, Miss Emily E., Sunderland.
McKenzie, Pastor Peter, Sunderland.

McKenzie, Mrs. Peter, Sunderland.
Richardson, George, South Shields.
Sinclair, Mrs. E. M. G., Darlington.
Spark, Alderman Ralph, Stockton-on-Tees.
Spark, Mrs. Ralph, Stockton-on-Tees.
Sutcliffe, Rev. James C., South Shields.
Tunstall, Rev. James T., M.C., Barnard Castle.
Wade, C. Herbert, Sunderland.
Wilkinson, Mrs., Hartlepool.
Wilson, Rev. Charles L., M.A., B.D., Hartlepool.
Wilson, Robert Barker, Sunderland.
Woodcock, Thomas, South Shields.

Essex

Perry, James William, Chingford.
Osborne, Mr., Leyton.
Osborne, Mrs., Leyton.

Gloucestershire

Bartlett, William, Stow-on-the-Wold.
Burroughs, Very Rev. E. H., Bristol.
Painter, Rev. William A., Bristol.
Maddox, Miss Ethel H., Bristol.

Hampshire

Dodge, J. W., Hants.

Herefordshire

Elder, Rev. James C., Leominster.
Rodgers, W. E. T., Leominster.

Hertfordshire

Lockhart, Ernest M., Berkhamstead.
Mellor, Mrs. F. A., Bushey.
Richardson, W. H., Barnet.
Russell, George Wagstaff, Hitchin.
Taylor, Frederick, Letchworth.

Huntingdonshire

Sibley, Miss Mildred, Hunts.

Isle of Thanet

Fells, Charles John, Ramsgate.

Isle of Wight

Harris, Rev. W. M., M.A., Ventnor.
Thomas, Rev. Roger G., Newport.

Kent

Chessher, H. G., Folkstone.
Chessher, Mrs. H. G., Folkstone.
Dowsett, Rev. Ernest, Tunbridge Wells.
Edmonds, Walter, Rochester.
Edwards, Miss Edith, Tunbridge Wells.
Edwards, Miss Gertrude, Tunbridge Wells.
Fryer, Jabez T., St. Mary Cray.
Fuller, Rev. Walter, Maidstone.
Mitchell, Miss Alice, Hythe.
Russell, Mrs. E. L., Folkestone.
Sharp, Sir Edward, Bart., Maidstone.
Taylor, Albert S., Deal.
Whitehead, Miss Florence M., Dartford.

Lancashire

Ackroyd, T. R., M.A., M.P., J.P., Chorlton-on-Medlock.
Anderson, Miss E. Olive, Birkenhead.
Askew, Percy, Preston.
Ashton, Councillor Ernest, Chorley.
Ball, Thomas, Southport.
Barnes, Miss Maggie, Liverpool.
Baron, Mrs. Ellen, Great Harwood.
Bennett, Rev. H. E., Blackpool.
Bolton, M., Manchester.
Bolton, Mrs. M., Manchester.
Bridgwater, Miss Lilian, Liverpool.
Butcher, Rev. J. Williams, Liverpool.

Cameron, Miss Stella, Liverpool.
Cherry, John, Liverpool.
Chrimes, Rev. Walter E., Accrington.
Clark, Mrs. J. Mary, Lancaster.
Cockburn, Miss Gladys, Liverpool.
Corker, T. W., Manchester.
Cornish, Rev. W. Lorne, Bolton.
Costain, Miss Miriam, Liverpool.
Creed, Rev. Albert H., Accrington.
Cretney, Rev. J. H., Stockport.
Dakin, Mrs., Padgate.
Davey, Sydney W. M., Warrington.
Downes, John Edward, Manchester.
Driffield, Miss Ethel G., Liverpool.
Ellison, James, Accrington.
Ellison, Rev. Robert, Bury.
Farquhar, Rev. J., M.A., Blackburn.
Flisher, James, Manchester.
Foulds, John T., Accrington.
Greenwood, Mrs., Morecambe.
Gregson, Ernest, Blackburn.
Gould, Rev. Francis, Manchester.
Harkness, Miss Ada, Preston.
Heaton, Rev. John, Bolton.
Herd, Miss Jessie, Great Crosby.
Heyworth, George B., Liverpool.
Hingley, Rev. R. H., Oldham.
Holmes, Miss Dorothy, Ormskirk.
Hurst, Henry, Stockport.
Hurst, Mrs. Henry, Stockport.
Jamieson, Mrs. Annie, Preston.
Layfield, Mrs. Emma, Burnley.
Lewins, Councillor Wm. A., Manchester.
Lewins, Mrs. Wm. A., Manchester.
McDougall, J. P., J.P., Manchester.
Macleavy, Rev. G. W., M.A., Oldham.
Macready, I. H., Wigan.
Marsden, Miss Bertha, Wigan.
Miller, Rev. A. Powell, Liverpool.
Moore, Miss Mabel, Liverpool.
Nicholson, W. H., West Didsbury.
Orchard, Mrs. M. B., Liverpool.
Ormrod, Miss, Morecambe.
Paton, John L., Manchester.
Pemberton, Councillor E. E., Nelson.
Percy, John C. B., Manchester.
Postlethwaite, Rev. R. K., Blackburn.
Postlethwaite, Mrs. R. K., Blackburn.
Price, H. R., Liverpool.
Riley, Thomas S., St. Annes-on-the-Sea.
Sapp, Miss M. Marguerite, Liverpool.
Saxon, James, Manchester.
Schofield, Charles, Oldham.
Scowcroft, Samuel, Bolton.
Shawe, Miss, Fairfield.
Shoesmith, William, Nelson.
Smith, Robert M., Liverpool.
Smith, William, Burnley.
Tattersall, Stephen J., Smithy Bridge.
Tebb, Sister Elma L., Manchester.
Tonge, J. W., Ashton-on-Mersey.
Turner, Rev. J. Barton, A.T.S., Manchester.
Watson, Miss Ellen G., Rochdale.
Wooller, Harry, Manchester.

Leicestershire

Barrington, Wilfred E., Loughborough.
Carvell, T., Leicester.
Hubbard, T. E., Leicester.
Leach, Rev. Wilfred S. C., Leicester.
Meadows, H., Leicester.
Ranger, Henry, Leicester.

Lincolnshire

Appleby, John R., Grimsby.
Brotherton, Rev. Charles F., Kirkton-in-Lindsey.
Glover, George H., Grimsby.
Neilson, A., Grimsby.
Knott, Herbert E., Grimsby.
Whitton, G. W., Lincoln.
Whitton, Mrs. G. W., Lincoln.

Middlesex

Crowther, James S., Enfield.

Crowther, Mrs. James S., Enfield.
Crowther, Miss Ida M., Enfield.
Crowther, Miss Olive M., Enfield.
Elms, Miss Lucy K., Teddington.
Nevill, Miss E. Mildred, Enfield.
Tamplin, Lawrence W., Twickenham.
Towers, Miss Alice E., Edgware.
Wootton, Miss Olive, Ponders End.

Norfolk

Bunting, Miss Alice M., Swaffham.
Perry, Arthur P., King's Lynn.
Stone, Henry G., J.P., Wymondham.

Northants

Chappell, W. F., Kettering.
Clow, J., Rothwell.
Day, Chris J., Northampton.
Hillson, Miss Ida, Weedon.
Loake, W. F., Kettering.
Meakin, Charles Ed., Kettering.
Norman, Miss Lilian, Rushden.
Percival, Alpha, Kettering.
Sharman, William, Wellingborough.
Vorley, B., Rushden.
Vorley, Mrs. B., Rushden.
Winnard, Rev. Maurice, Gretten.

Monmouthshire

Boots, Councillor, J. T., Abertillery.
Evans, D. J., Cwm.
Harris, William A., Newport.
Hurn, Thomas J., Newport.
Leng, Herbert J., Newport.
Little, Hubert V., Newport.
Little, Mrs. L. M., Newport.
Little, R. W., Newport.
Mansfield, Fred. J., Abergavenny.
Jones, Rev. T. Dewelyn, Pontnewynydd.
Screech, Rev. C. W., Monmouth.
Shapley, E. J., Abergavenny.
Stokes, Reginald G. B., Newport.
Watts, Edgar, Pontypool.

Northumberland

Angus, George, Tynemouth.
Bates, Miss Lilian, Newcastle-on-Tyne.
Brassington, Fred W., Newcastle-on-Tyne.
Hamilton, William, North Shields.
Hood, Miss Margaret Pool, Newcastle-on-Tyne.
James, Louis, Newcastle-on-Tyne.
Ling, C., Newcastle-on-Tyne.
Malcolm, Miss Agnes C., Newcastle-on-Tyne.
Moffat, Miss Edith, North Shields.
Nicholson, Miss Lily, Newcastle-on-Tyne.
Rallton, Miss Florence, Newcastle on-Tyne.
Ross, Miss Kathleen, Newcastle-on-Tyne.
Scott, Rev. J. Hope, M.A., North Shields.
Sinclair, Miss Muriel M., North Shields.
Smith, Miss Ethel Alice, Newcastle-on-Tyne.
Stockdale, William, North Shields.
Tennant, H. G. W., Newcastle-on-Tyne.
Wears, Philip Cameron, Newcastle-on-Tyne.
Wears, Mrs. Philip Cameron, Newcastle-on-Tyne.

Nottinghamshire

Gibson, James, Nottingham.
Selby, George Stewart, Nottingham.
Richards, Alfred, Nottingham.

Oxford

Chapman, F. John, Oxford.
Fox, D. A., Oxford.
Guy, R., Oxford.
Mathews, Mrs. E., Oxford.
Reade, Rev. Sidney P., Oxford.
Reade, Mrs. S. P., Oxford.

Shropshire

Clift, Councillor J. Wesley, Salop.
Clift, Mrs. J. Wesley, Salop.
Davies, Rev. D. H., Salop.
Johnson, William, Wellington.
Snaith, Rev. John A., Salop.
Snaith, Mrs. John A., Salop.

Somerset

McIndoe, John, Taunton.
Mullins, Miss Edith, Bridgwater.
Paul, Miss M. A., Taunton.
Wyatt, Frank, Bridgwater.

Staffordshire

Allen, Sidney E., Burton-on-Trent.
Bayley, R., Walsall.
Bowman, Rev. D. M., Old Hill.
Dean, Rev. Arthur T., Hanley.
Ledger, Thomas P., Stoke-on-Trent.
Ledger, Mrs. T. P., Stoke-on-Trent.
Male, F. W., Wolverhampton.
Moon, Thomas, Newcastle.
Thorp, Will, Burton-on-Trent.

Suffolk

Pearce, Rev. Stanley J., Suffolk.
Smith, Charles Samuel, Ipswich.
Smith, Mrs. C. S., Ipswich.
Unwin, Fred D., C.C., Suffolk.
Warner, Alfred W., Suffolk.

Surrey

Armfield, Miss Julia Isabel, Chipstead.
Bird, Miss Cecily M., South Croydon.
Campbell, Rev. W. W. D., West Croydon.
Cook, G. H., J.P., Great Bookham.
Hayes, Ernest H., Wallington.
Jackson, Robert Allan, Croydon.
McVeigh, Mrs. B. S., Belmont.
Stokes, Charles Thomas, Sutton.
Walker, Miss Elsie, Upper Warlingham.

Sussex

Edwards, Edward E., Brighton.
Ferguson, Mrs. C. M. A., Eastbourne.
Freeman, William Frank, St. Leonards-on-Sea.
Freeman, Mrs. W. F., St. Leonards-on-Sea.
Jacklin, Councillor C. N., Brighton.
Jukes, Miss Catherine, Worthing.
Kelly, I. Fred, St. Leonards-on-Sea.
Kelly, Mrs. I. Fred, St. Leonards-on-Sea.
Mills, Arthur, St. Leonards-on-Sea.
Morris, Miss Mary, East Grinstead.
Rodger, Rev. William, Brighton.
Silver, Rev. Wm., Eastbourne.
Slade, Miss, St. Leonards-on-Sea.

Warwick

Archibald, George Hamilton, Birmingham.
Cadbury, Miss Dorothy A., Birmingham.
Catch, Miss Hettie F., Birmingham.
Clover, J. Owen, Birmingham.
Darling, Herbert, Birmingham.
Eames, George, Coventry.
Eames, Mrs. Florence, Coventry.
Finnemore, D. L., Birmingham.
Gough, Miss E. M., Birmingham.
Grant, Mrs. B., Birmingham.
Marshall, Miss Edith M., Birmingham.
Mee, John B., M.P.S., Birmingham.
Schreck, Rev. E. J. E., Birmingham.
Tregilgas, Fred J., Birmingham.

Westmoreland

Jones, Mrs. Ernest, Kendal.
Miller, Rev. E. J., Kendal.
Shepherd, Rev. Edwin T., Kendal.

Wiltshire

Webb, Miss E. A., Swindon.

Worcester

Price, William A., Kidderminster.

Yorkshire

Armitage, Miss G., Huddersfield.
Barge, W. H., Sheffield.
Barham, Alfred, Barnsley.
Beckwith, Miss Mary J., Saltburn by the Sea.
Clifford, Rev. J. W., M.A., Leeds.
Cock, Rev. W. Hemdy, Clifton.
Cole, Rev. William Thomas, Sheffield.
Comley, Arthur, Hull.
Comley, Mrs. Arthur, Hull.
Draper, Miss Elizabeth, Hull.
Eames, Arthur, Kiveton Park.
Eames, Jonas, Kiveton Park.
Eames, John, Sheffield.
Ferens, Rt. Hon. T. R., Hull.
Florence, C. H., Goldthorpe.
Gillman, F. J., York.
Goddard, Edwin, Hoyland.
Goodreid, Rev. W. E., Bradford.
Hasselby, Miss Hilda A., Doncaster.
Hawnt, Councillor James, Sheffield.
Hobson, Thos. A., Huddersfield.
Hodgkin, H. Olaf, Leeds.
Hughes, Miss G. A., Bradford.
Hunt, Rev. G., Morley.
Jackson, John, Scarborough.
Jenkins, Rev. Hugh, M.A., Batley.
Lax, Arthur, Leeds.
Lindsey, Miss Nellie M., Bradford.
Lisle, John, Wombwell.
Lisle, Mrs. John, Wombwell.
Lister, William, Sheffield.
Mackintosh, Sir Harold V., Halifax.
Machell, Miss C., Heckmondwike.
Manders, R. L., Hull.
Mee, Rev. F. Gordon, York.
Merriweather, Rev. Alfred, Bradford.
Meredith, Rev. T. Walton, York.
Middleton, Rev. James H., Keighley.
Miller, Miss J. H., Leeds.
Naylor, Thomas, Bradford.
Palmer, Rev. Samuel, Leeds.
Parker, Miss Beatrice, Hull.
Paxton, Rev. Wm., F.R.G.S., Bradford.
Penny, Joseph, Leeds.
Raper, Joseph Henry, Wakefield.
Scottorn, J. J., Leeds.
Stead, Miss Hilda, Bradford.
Strathdene, Rev. J., Leeds.
Vaughan, Rev. Ernest, Leeds.
Vincent, W., Leeds.
Wade, Geoffray B., Bradford.
Wade, Mrs. G. B., Bradford.
Walker, George, Bradford.
Walker, Councillor H. M., Kexborough.
Walker, Miss Kathleen, Bradford.
Ward, Joseph, J.P., Sheffield.
Warhurst, B., Leeds.
Welsh, Rev. C. F., Liversedge.
Winterbottom, George, Leeds.
Winterbottom, Mrs. George, Leeds.
Wood, Miss Cordelia, Slieghts.

London

Adcock, John H., Dalston.
Amsden, B., B.A., L.L.B., B.Sc., Ealing.
Atkins, Miss Lucy E., New Cross.
Bacon, F. J., Clapham.
Bailey, Stephen C., Forest Gate.
Bailey, Mrs. Stephen C., Forest Gate.
Barriball, H., Muswell Hill.
Bell, Miss Louie S., Lower Kennington Lane.
Black, Arthur, Putney.
Blackwell, Rev. J. M., Hampstead.
Bonner, Rev. Carey, Old Bailey.
Bonner, Mrs. Carey, Old Bailey.
Brown, Miss Frances, Chelsea.
Brundage, Mrs. Carrie D., Golder's Green.
Burton, Miss M. L., Finsbury Park.
Button, Robert Arthur, Muswell Hill.
Campbell, Rev. W. Hume, Blackheath.

Cecil, Viscount, of Chelwood, Grosvenor Square.
Cocking, Miss Florence E., Brixton.
Cooke, Edward, Old Bailey.
Coxon, Miss Winifred I., Redcliffe Square.
Denham, Miss Kathleen, South Norwood Square.
Dent, Miss Doris H., Fleet Street.
Dent, Miss Phyllis, Fleet Street.
Dufty, Rev. J. G., Camberwell.
Duguid, John, Telford Avenue.
Dunn, Walter, Peckham.
Entwistle, Miss Mary, Bishopsgate.
Field, Miss Grace Violet, Brockley.
Freshwater, Mrs. M. E., Westminster Bridge Road.
Fullerton, Rev. W. Y., Furnival Street.
Garvie, Principal A. E., M.A., D.D., South Hampstead.
Geddes, Miss Amy, Canonbury.
Gibbons, Arthur, Lumley Buildings.
Gollock, Miss G. A., Sloane Square.
Gover, Miss Ethel, Upper Norwood.
Graham, Rev. Thomas, Plumstead.
Graves, Miss Dorothy M., Lincoln's Inn Fields.
Gubbins, Miss G. M., Salisbury Square.
Hallack, Rev. Arthur, M.A., Farrington Street.
Hames, Miss Winifred G., Westminster Bridge Road.
Hatfield, D., Edmonton.
Hatfield, Mrs. D., Edmonton.
Hayward, William, Convent Garden.
Hillman, Rev. John, South Hackney.
Hollard, Charles W., Putney.
Hopper, Rev. George, Putney.
Hugill, R. H., Farrington Street.
Hunter, William Pettingell, Acton.
Hutchings, Miss Edith M., N. Finchley.
Ireland, Miss Ivy, Hampstead.
Jefferies, Rev. T. A., Walthamstow.
Johnson, Rev. Joseph, East Hampstead.
Johnson, Mrs. Joseph, East Hampstead.
Jones, Rev. Arthur L., Fleet Street.
Jones, Rev. Newton, N. Finchley.
Larro, Mrs. F. S. D., Golder's Green.
Lunn, Sir Henry, Endsleigh Gardens.
McCausland, Miss Isabelle, Tavistock Place.
McKenzie, Rev. J. Noble, Henrietta Street.
McKenzie, P., Clapham.
Mallinson, Stuart S., D.S.O., Hackney Road.
Mallinson, Mrs. S. S., Hackney Road.
Marks, Sir George Croydon, M.P., Lincoln's Inn Fields.
Marks, Lady Croydon, Lincoln's Inn Fields.
Marsh, Henry, Stroud Green.
Maul, Frederick W., Brockley.
Maul, Mrs. C. M., Brockley.
Metcher, Herbert James, Herne Hill.
Metcher, Mrs. H. J., Herne Hill.
Meyer, Rev. F. B., D.D., Westminster Bridge Road.
Martin, Rev. Hugh, M.A., North End Road.
Monaham, Miss, Muswell Hill.
Moule, F. J., Rochester Terrace.
Nevard, W. J., Ludgate Hill.
Nicole, Edward R., Old Bailey.
Norris, Miss Maud, Earlsfield.
Norriss, Mrs. C. St. Claire, County Grove.
North, Alec, Bishopsgate.
Palmer, W. Leslie, Annerley.
Palmer, Mrs. W. Leslie, Annerley.
Pentland, Lord P. C., G.C.S.I., Frognal End.
Pentland, Lady, Frognal End.
Phillips, R. W., Old Bailey.
Philpott, William Richard, Forest Gate.
Philpott, Mrs. W. R., Forest Gate.

Pickering, Henry Russell, Piccadilly.
Pike, Miss Elsie G., Ludgate Hill.
Poole, Rev. W. C., Ph.D., Marylebone Road.
Poole, Mrs. W. C., Marylebone Road.
Powell, Gen. Sir Robert Baden, Bart., K.C.B., G.C.V.O., Buckingham Palace Road.
Pringle, Thomas J., Ludgate Hill.
Purver, W. J., J.P., South Norwood.
Rose, J. T., Ludgate Hill.
Roseveare, Russell, Carlisle Avenue.
Sara, Rev. Edmund W., Bedford Square.
Savage, Eric W., Bishopsgate.
Seaton, Rev. A. J. G., Farringdon Street.
Shaw, A. B., South Norwood Hill.
Shaw, Mrs. A. B., South Norwood Hill.
Sowton, Stanley, Bishopsgate.
Stephens, Miss Edith, Brixton Hill.
Street, Miss M. Jennie, Brixton.
Stuart, Robert Leishman, Lee.
Taylor, Miss Florence, Margravine Gardens.
Tidmarsh, Henry Edward, Hornsey Rise.
Tonkin, J. P., S. Woodford.
Webster, Charles N. Brixton Road.
Webster, Mrs. Charles N., Brixton Road.
Whiting, Joseph, Ludgate Hill.
Witchell, Mrs. Jane E., New Cross.
Wood, Rev. S. Taylor, Lincoln's Inn Fields.

WALES

Evans, Miss Margaret, Breconshire.
Francis, Miss Winifred, Cardiff.
Jones, Rev. Morgan H., Capel Bangor.
Jones, Rev. T. R., Bala.
Mendus, John, Swansea.
Naylor, Miss Lilian Mary, Swansea.
Norman, A. P., Cardiff.
Norman, Mrs. A. P., Cardiff.
Owen, Rev. J. Dyfnallt, Carmarthen.
Phillips, Miss Nora, Pontypridd.
Roberts, Hugh Thomas, Holywell.
Samuel, John, Thondda.
Thomas, Rev. E. Ungood, Carmarthen.
Thomas, Mrs. E. Ungood, Carmarthen.

CHANNEL ISLANDS

Jersey

Gruchy, Phillip de, Le Vallon, Croiseur, Trinity.

IRELAND

Antrim

Allan, Miss Naomi, Belfast.
Bass, John A., Belfast.
Corkey, Rev. John L., Dunloy.
Cosgrave, Rev. P. R., Belfast.
Craig, Miss Kathleen E., Belfast.
Diffey, Edward Jones, Belfast.
Dornan, Alfred, Belfast.
Dunlop, Hugh A., Ballymena.
Faulkner, Miss V., Dunmurry.
Frackelton, Frederick O. H., Belfast.
Frackelton, Mrs. F. O. H., Belfast.
Garcey, Miss Lilian F., Lisburn.
Hanna, George Douglas, Belfast.
Houston, Rev. James W., Ballymena.
Irwin, William J., Belfast.
James, Charles, Belfast.
Johnston, Miss C. M. F., Lisburn.
Johnstone, Rev. Thomas M., Belfast.
Kells, Mrs. Mary, Belfast.
Kyle, Rev. John B. A., Belfast.
Lynn, John, Belfast.
McCaffrey, Rev. John, Belfast.
McCleery, Hamilton, Dunmurry.
McCleery, Mrs. H., Dunmurry.
McCleeland, A. T., Belfast.
McElderny, Robert A., Ballymoney.

McElhinney, Rev. J. G., Belfast.
Mahood, David, Belfast.
Millar, Thomas O., Belfast.
Pollock, Rev. John, Belfast.
Rankin, Rev. T. J. K., Lisburn.
Smyth, Rev. W. G., Belfast.
Wilson, Samuel, Belfast.

Armagh

Blane, Miss Annie, Portadown.
Blane, James, Portadown.
Brown, Miss Doris, Lurgan.
Brownlee, Rev. W. T., Lurgan.
Brownlee, Mrs. W. T., Lurgan.
Bunting, Wilfred, Lurgan.
Logan, Joseph, Portadown.
Mercer, Miss M., Lurgan.

Cavan

McDowell, Miss Mary Elizabeth, Cavan.

Down

Bell, S. D., Bangor.
Bennington, Miss Margaret, Moira.
Bennett, Herbert, Bangor.
Johnstone, Miss, Bangor.
Knox, Rev. Robert Bulck, Banbridge.
Lyons, Rev. S. J., B.D., Donaghadee.

Dublin

Dowse, Miss Meta, Booterstown.
Green, Rev. D. C., B.D., Killiney.
Hill, Miss M. Kathleen J., Rathmines.
Hodges, Rev. E. Charles, Dublin.
Lynam, Miss Margaret E., Dublin.
Sibthorpe, John, Dublin.

Fermanagh

Moore, Rev. Thomas, Brookeboro.

Kildare

Lennox, Rev. Lambert E., Carbury.

Londonderry

Crawford, Alex. G., Portstewart.
Greer, Rev. John Carson, M.A., Northland Road.
Henry, Samuel, Coleraine.
Kilpatrick, William J., Coleraine.
Lyons, Rev. Robert Nevin, Aghadowey.
MacLurg, Miss, Limavady.

Louth

Ford, Rev. Canon A. Lockett, M.A., Adree.

Monaghan

Boyd, Rev. J. Henry, Ballybay.
Dunwoody, Jack, Ballinoda.

Sligo

Henry, Mrs. Hannah J., Ballincar.

Tyrone

Bell, Mrs. Agnes W., Moneymore.
Pollock, Miss Agnes R., Strabane.
Spiers, Mrs. J. A., Moneymore.

SCOTLAND

Aberdeenshire

Aberdeen and Temair, The Marquis of, Tarland.
Aberdeen and Temair, The Marchioness of, Tarland.
Brown, James, Aberdeen.
Cairns, Very Rev. Principal D. S., D.D., Aberdeen.
Cowie, William, Aberdeen.
Dewar, Mrs. David, Aberdeen.
Esslemont, Alexander, Aberdeen.
Grant, Alexander, Huntly.
Logan, Rev. William, Turriff.
MacGilchrist, Rev. J., D.D., Aberdeen.
MacGilchrist, The Hon. Mrs., Aberdeen.
Martin, Rev. George, Sandhaven.
McLeod, Charles D., S.C., Aberdeen.
Pettie, John, Aberdeen.
Smith, Very Rev. Sir Geo. Adam, D.D., Aberdeen.

Tweeddale, Rev. D. H., Mintlaw Station.

Argyllshire

Garland, John T., Kirn.
Hamilton, Andrew, Campbeltown.
McNiven, Mrs., Kirn.
Morrison, James, Campbeltown.
Williamson, Mrs., Kirn.

Ayrshire

Anderson, Miss Margaret D., Largs.
Andrew, Rev. Matthew, Kilmaurs.
Bain, Miss Ruby W., Irvine.
Baxter, Rev. David B., Dunlop.
Bell, Rev. J. Cleminson, Saltcoats.
Blackwood, James W., Kilmarnock.
Boyd, Miss Eliza F., Stewarton.
Bradley, Robert, Ardrossan.
Brown, Miss Mary Peden, Dalmellingtor.
Brownlee, Miss, Ayr.
Buchan, Rev. P. N., Ayr.
Caine, Thomas, Stewarton.
Caldwell, Peter, Kilmarnock.
Carmichael, John, Largs.
Colvin, John, Irvine.
Compton, Rev. S. J. M., Kilmarnock.
Cowan, James, Irvine.
Craufurd, Mrs. Houison, Dunlop.
Deans, Mrs. E. L., West Kilbride.
Dick, Robert, Kilbirnie.
Gammage, Rev. A. H., Irvine.
Gardiner, Miss Jessie, Saltcoats.
Gray, Miss Elizabeth S., Ayr.
Gray, John, Kilbirnie.
Hall, John, Irvine.
Halliburton, William, Troon.
Hopes, James, Dalmellington.
Humes, Miss J. B., Kilmarnock.
Inglis, Andrew, Kilmarnock.
Kyle, Miss, Kilmarnock.
Laidlaw, Alexander, Galston.
Lawson, Miss Jane, Kilmarnock.
Lennox, Miss E. M., Kilmarnock.
Marvin, Cyril E., Irvine.
McAlister, Charles, Troon.
McGregon, Rev. W. D., Kilmarnock.
McLean, Miss J., Saltcoats.
Melrose, Rev. James M., Stewarton.
Millar, Miss, Cumnock.
Moodie, Rev. A. Morris, Stevenston.
Morton, Rev. W. A., Maybole.
Muir, Henry S., Ayr.
Neilson, Miss Eliza B., Saltcoats.
Ogilvie, George, Kilmarnock.
Ogilvie, William N. C., Ayr.
Orr, William, Beith.
Pollock, Alexander, Kilmarnock.
Rees, Rev. David C., Stewarton.
Reid, Mrs., Newmilns.
Riddet, John, Kilbirnie.
Rose, Mrs. John, Kilmarnock.
Scott, Mrs. George, Cumnock.
Scott, Ritchie, Irvine.
Scott, Rev. William, New Cumnock.
Shanks, James, Ardrossan.
Shannon, Rev. W. H., Tarbolton.
Sinclair, Rev. Thomas G., Girvan.
Smith, Rev. Wm. J., Kilmarnock.
Stevenson, Thomas, F.E.I.S., Beith.
Watson, Rev. Crawford, B.D., Kilmarnock.
Watt, Miss, Ardrossan.
White, Andrew C., Kilmarnock.
Wilson, Miss Barbara C., Kilmarnock.
Workman, Miss Mary T. T., Saltcoats.
Young, Miss Mary R., Darvel.

Banffshire

Burry, Rev. J. H., Aberlour.

Buteshire

Hart, Gavin S., Craigmore.
Reisberg, Miss Henrietta, Rothesay.

Clackmannanshire

Dunn, Rev. John, Sauchie.
McQueen, Robert, Alva.
Paton, Miss Bessie W., Alva.
Robson, Rev. Charles, Alloa.

Wilson, James L., Tillicoultry.
Wood, Rev. William, Alloa.

Dumbartonshire

Allan, Rev. J. T., Dumbarton.
Borthwick, A. G., Clydebank.
Brash, James, J.P., Helensburgh.
Brinlow, J. D., Helensburgh.
Brown, Rev. Wm. Orr, Clydebank.
Bulloch, Miss Marion S., Kirkintilloch.
Burns, William A., Bonhill.
Campbell, Miss A. I. F., Helensburgh.
Collins, Rev. William, Lenzie.
Colquohoun, Miss Mary W., Dumbarton.
Darlison, Mrs. G., Clydebank.
Douglas, John W., Lenzie.
Ferguson, Miss Jessie M. M., Bearsden.
Fletcher, Miss Mary S., Kirkintilloch.
Forrester, Robert, Helensburgh.
Gilbert, Miss Lois A., Lenzie.
Goddwin, Miss C., Clydebank.
Gray, Andrew, Kirkintilloch.
Howell, Miss Martha J., Dumbarton.
Inch, Rt. Hon. A. S., D.D., Dumbarton.
Kilpatrick, James W., Yoker.
Kirkland, William, Helensburgh.
Little, Rev. G. Fergus, Helensburgh.
Maclean, Mrs. Reil, Milngavie.
McAdam, George, Dalmuir.
McArthur, Robert, Dumbarton.
McArthur, Mrs. Robert, Dumbarton.
McGuire, Miss, Yoker.
McGuire, Miss J. L., Yoker.
McKay, James, Dumbarton.
McLean, Dugald, Clydebank.
McLean, Hugh, Dalmuir.
Millar, C. H., Helensburgh.
Miller, Miss E. C., Lenzie.
Miller, Miss, Dumbarton.
Miller, Miss Agnes T., Dumbarton.
Moir, Miss C. P., Lenzie.
Neil, Robert S., Helensburgh.
Nicholl, Miss, Helensburgh.
Penrose, Rev. A. E., Clydebank.
Pettigrew, David, Bowling.
Primrose, Miss J., Alexandria.
Reid, Mrs. John, Bearsden.
Roberts, Miss Annie L. M., Lenzie
Robertson, James, Lenzie.
Smith, Rev. Harry, Old Kilpatrick
Stephen, Fred J., Row.
Stephen, Rev. Wm. L., Dumbarton
Turner, Miss Catherine, Dumbarton.
Ure, Mrs., Helensburgh.
Walker, Miss Barbara, Bonhill.
Wallace, Mrs. J. P., Kirkintilloch.

Dumfriesshire

Crichton, Mrs. C., Dumfries.
Crichton, Miss H. M., Dumfries.

Fifeshire

Alexander, Rev. Robert, Cupar.
Anderson, James, Kirkcaldy.
Bogie, Miss Agnes F., Kirkcaldy.
Douglas, Geo. G. N., Dunfermline.
MacDonald, Miss Jean R., Lochgelly.
Niven, Mrs. L., Kirkcaldy.
Page, John, Kirkcaldy.
Paterson, Miss E. M., Crossgates.
Reid, J. Prentice, Crossgates.
Reid, Mrs. J. P., Crossgates.
Robb, John, Cowdenbeath.
Robertson, Miss Minnie C., Kirkcaldy.
Scott, Bailie John W., Kirkcaldy.

Forfarshire

Davies, Frederick, Carnoustie.
Kidd, David R., Easthaven.
Lowson, Miss Barbara, Forfar.
MacDonald, Colin, Dundee.
McGregor, Miss E. S., Dundee.
McKenzie, Miss Mary, Forfar.
Murdoch, Miss Cissie, Forfar.
Nairn, B. L., Dundee.
Philip, Very Rev. Adam, D.D., Invergowrie.
Rae, Miss Margaret H., Dundee.
Shepherd, J. Leslie, Dundee.

Wales, Mrs. Ada, Dundee.
Wilson, Miss Evelyn, Dundee.

Glasgow

Adams, John, Partick.
Aitken, John, Glasgow E.
Allan, Miss H. A., Langside Place.
Allan, Miss Margaret K., Bridgeton Cross.
Allan, Mrs. Mary, Mount Florida.
Allan, Robert Young, Mount Florida.
Anderson, Rev. A. F., Garden St.
Anderson, Rev. W. White, Bellahouston.
Baird, Miss E. R., Partickhill.
Ballantyne, Miss Margaret, Parkhead.
Barr, Miss Lillias W. S., Strathbungo.
Battersby, Alexander, Spoutmouth.
Bell, Andrew, Bothwell St.
Bevan, Miss Isa, Dennistoun.
Bilsland, Sir A. Steven, Bart., Hydepark St.
Bilsland, Lady, Hydepark St.
Bisset, John, Duke St.
Blake, Miss E. H., Hamilton Drive.
Bolton, Robert, Dennistoun.
Bowie, James, Hyndland.
Boyd, Mrs. E. L. Hunter, Kelvinside North.
Brash, Rev. John, Kersland St.
Brechin, Miss Margaret, Sandyford Place.
Brechin, Miss Winifred, Sandyford Place.
Brough, D. Dewar, Newlands.
Brown, Hugh, Windsor St.
Brown, Miss Mary M., Dowanhill.
Brown, Lieut.-Col. W., Rounsfell, West Princes St.
Browning, George, Broomhill.
Bryce, Miss Agnes, Mount Vernon.
Bryce, John M., Buccleuch St.
Burt, Miss Hetty M., Lambhill.
Cameron, Miss Alice F., Garnethill.
Cameron, William Y., Firhill Rd.
Campbell, Miss Mary A., Whiteinch.
Campbell, M. Livingstone, Partick.
Chisholm, Rev. Archibald, Crosshill.
Christie, Miss Isabella G., Tollcross.
Clark, Rev. Alexander, Kelvinside.
Clark, Mrs. John, Maryhill.
Cleland, Robert, Ibrox.
Climie, Andrew, Pollokshields.
Coats, Robert, Regent Park Square.
Cochran, Miss J., Ibrox.
Cormack, John, Barrington Drive.
Craig, Miss J. C. D., Possilpark.
Crawford, George B., Bath St.
Crawford, Hugh L., B.Sc., Partickhill.
Crosbie, Miss Jessie B., Shettleston.
Cunningham, James, Dennistoun.
Cunningham, Mrs. James, Dennistoun.
Cunningham, Miss M. H., Dennistoun.
Currie, David, Hyndland.
Dalrymple, James, Govan.
Davidson, Miss A. M., Broomfield Rd.
Davies, Miss Bertha H., Cathcart Rd.
Dempster, Robert, Keppochhill Rd.
Donaldson, H. J., St. Vincent St.
Dow, W. R., Maxwell Park.
Duncan, Miss Isabella C., Pollokshields.
Dunn, H. M., Ashton Gardens.
Eadie, Andrew, Aytoun Rd.
Edwards, Miss Morfudd, Broomhill.
Espie, James, Hyndland Avenue.
Ferguson, James, Govan.
Fisher, Dr. D. Keir, Partickhill Park.
Fitzgerald, Mrs., Dennistoun.
Fraser, Miss Christina, Govan.
Fraser, Donald M., Bishopbriggs.
Fraser, H. Leiper, Glasgow.
Gardner, Lady, Dundonald Rd.
Garrioch, Miss M. A., Alexander Park.

Gartshore, Miss M. F., Shawlands.
Gemmill, Mrs., Westbourne Gardens.
Gibson, John H., Alexandra Park.
Gillespie, Miss J., Maryhill.
Glen, John A., Shawlands.
Goudie, David, Broomhill.
Graham, John M., Tollcross.
Grahame, William, Crow Rd.
Gray, James, Stepps.
Gray, James, Cathcart.
Gray, Miss N., Tollcross.
Gray, Thomas, Parkhead.
Greenhorne, William, Partickhill.
Greig, Alexander, Pollokshields.
Grieve, James, Henderson St.
Hamilton, James, Pollokshields.
Hamilton, James T., Ruchill St.
Hannay, Miss Nellie B., Pollok St.
Harrison, George, Blythswood Drive.
Harrowes, Rev. W. H., Lilybank Gardens.
Hart, George, Jordanhill.
Henderson, James, Broomhill.
Hendry, Miss Mary K., Pollokshields.
Herd, Somerville R., Govanhill.
Hodge, William, Dennistoun.
Hogarth, Miss Janie, Craigton.
Holmes, Rev. Frank, Cathcart.
Hood, Miss, Ibrox.
Howart, William, Dennistoun.
Humphreys, A. M., Hillhead.
Inglis, Mrs. H. E., Broomhill Drive.
Inglis, James, Broomhill Drive.
Inglis, Miss Jeanie M., Partick.
Ingram, Miss Elsie, Burnside.
Ingram, Thomas, Mile-End.
Inskip, W. J., Vincent St.
Johnston, Mrs. L. M., Newlands.
Jones, Rev. T. E. H., Cathedral Street.
Kelly, James, M. A., Glasgow.
Kelly, Mrs. James, Glasgow.
Kerr, Robert, Tollcross.
Kidston, J. B., West Regent St.
Kyle, John, Langside Rd.
Lakin, Alexander, Langside.
Lamb, Miss Jeanie C., Dennistoun.
Lang, Gilbert, West Regent St.
Langlands, Rev. F. D., Pollokshaws.
Lawrie, Andrew, Hillhead.
Lees, Mrs. Cowan, Woodside Place.
Lindsay, Thomas, Jordanhill.
Livingstone, Matthew, Shawlands.
Logan, Andrew, North John St.
Love, Miss Jane, Pollokshields.
Lye, Mrs. Prideaux, La Belle Place.
Macalister, Principal Sir Donald, The University.
MacDonald, Miss Elsie F., Bath St.
MacEwen, Miss J. R., Lynedoch Crescent.
MacFarlane, John, Cathcart.
MacFarlane, Mrs. John, Cathcart.
MacIndoe, James, Dennistoun.
Macleroy, Rev. Campbell M., B. D., Westbourne Gardens.
MacMurchy, Miss C., Springburn.
MacNair, Rev. J. L., Queensborough Gardens.
MacPherson, Andrew, George Square.
MacPherson, George, Franklin Terrace.
MacQuarrie, Charles, Langside.
Main, Rev. Prof. A., The University.
Marshall, Miss Eleanor Henderson, Govan St.
Martin, J. A., Kelvinside.
McArthur, Miss Agnes, Govan.
McBride, Thomas, Govan.
McCallum, Mrs., Pollokshields.
McDonald, Mrs. David, Maxwell Park.
McDonald, Peter, Bath St.
McDougall, Miss Jessie, Newlands.
McGavin, Lawrence S., Pollokshields.
McIndoe, Walter, Ibrox.
McIntosh, John, Crossloan Rd.
McKee, Miss M. S., Linthouse.
McKenzie, Dugald C., Paisley Rd.
McKenzie, Mrs. Elizabeth M., Prince's Gardens.

McKenzie, Richard, Govan.
McKerrow, W. L., Hamilton Drive.
McKinnell, Miss Annie, Shettleston.
McLeod, Lady, Circus Place.
McLennan, Miss M., Mount Florida.
McVean, Miss Jessie, Shettleston.
Mearns, Alexander P., Crow Road.
Melvin, George, Wilton Street.
Menmuir, Joseph, Holyrood Quadrant.
Miller, Rev. Peter W., B.D., Broomhill.
Milligan, Rev. Prof. G., Lilybank Terrace.
Mitchell, David, St. Vincent St.
Mitchell, William, Springburn.
Moffat, Miss Susan C., Partickhill.
Monro, Miss Margaret F., Lilybank Gardens.
Montgomery, Rt. Hon. M. W., Glasgow.
Montgomery, Miss, Dumbreck Rd.
Morton, Rev. Prof. R., Bath St.
Mowat, John, Dunearn St.
Munro, Miss A., Langside.
Murray, James, Kelvinside.
Murray, Rev. J. A. C., University Gardens.
Murray, Mrs. Margaret C., Bailieston.

Ness, Rev. David, Whiteind.
Nimmo, John T., Maxwell Rd.
Norrie, Miss Jessie, Partickhill.
Norrie, John, Partickhill.

Oatts, Wm. M., J.P., Belmont Crescent.

Peebles, Thomas, Parkhead.
Petrie, Rev. Canon E. J., Langside.
Pilkington, G. W., Hyndland.
Philips, Mrs., Landside.
Philips, Miss Mary, Greenhead.
Pollock, James, Rutherglen Rd.

Raleigh, James, Govanhill.
Reid, Rt. Rev. E. T. S., Great Western Rd.
Reid, Sir John, D.L., Park Terrace.
Reid, Miss Kate, Parkhead.
Ritchie, Rev. Andrew M. A., Hillhead.
Roberton, Hugh S., Queen's Park.
Robertson, Councillor V. M. Craig, J.P., Lynedoch Place.
Robinson, Rev. J. W., B.A., Bishopbriggs.
Robson, Rev. Robert, Dennistoun.
Ross, F. M., Bath St.
Ross, Miss Helen M., Partick.
Roxburgh, Col. John A., D.L., J.P., Buchanan St.
Runciman, Miss Anna S., Hillhead.
Russell, Miss Susan J., Clarkston.
Scott, Major Wm. D., D.S.O., M.C., Kelvinside N.
Shanks, Miss Janie, Kent Rd.
Sharp, Miss C. D., Bath St.
Shipley, Rev. W. H., Broomhill.
Simpson, James, Springburn.
Sivewright, Rev. A. G. B., Partickhill Rd.
Sivewright, Mrs. A. G. B., Partickhill Rd.
Sloan, D. Norman, West George Street.
Sloan, Miss Edith S., Crown Circus.
Sloane, John, Argyle St.
Smith, Rev. B. T., Ibroxholm.
Smith, G. S., George Square.
Smith, Mrs. Hepburn, Clairmont Gardens.
Smith, Miss Jean B., Glasgow.
Smith, Miss Peggy C. M., Partickhill Rd.
Smith, Rev. R. Harvie, Thornliebank.
Smart, Rev. J. Gardner, M.A., Carlton Gardens.
Sneddon, Rev. James, Millerston.
Somerville, Miss Hilda H., South Park Terrace.
Spence, Thomas, Broomhill Drive.
Steele, Miss Isabella J., Pollokshields.
Steel, Miss J. H., Kelvinside Gardens.

Steven, Miss J. H., Garrioch Quadrant.
Stevenson, Mrs., Partick.
Stevenson, Rev. Alex. W., M.A., North Partick.
Stevenson, Thomas Russell, Dennistoun.
Stewart, John, Rupert St.
Stewart, Rev. R. A., Hillhead.
Stirling, John W., Glasgow.
Story, Miss, Dowanhill.
Strachan, Mrs., Pollokshields.
Stuart, Miss Margaret L., Sutherland Terrace.
Sutton, Rev. Eric A., Woodlands Rd.
Syme, Mrs. W. S., Crescent.
Thomson, D. P., Blythswood Square.
Thomson, Mrs. G., Dennistoun.
Thomson, Rev. P. D., D.D., Kelvinside.
Thornton, Rev. R. Hill, M.A., Bute Gardens.
Tomory, James Murray, Hillhead.
Tulloch, John T., Kelvinside.
Walker, William, Dennistoun.
Walton, Rev. A. K., M.A., Highburgh Rd.
Wardhaugh, James B., Newlands.
Watt, Rev. L. Maclean, D.D., Athole Gardens.
Weit, Miss Margaret T., Crosshill.
Whigham, Miss Jessie, Shettleston.
White, Rev. John D. D., Beaumont Gate.
Whyte, James, Newlands.
Wills, Miss Jessie B., Circus Drive.
Wilson, Miss Ellen, Jordanhill.
Wilson, Miss Helena K., Bishopbriggs.
Wood, W. Goldup, Partick.
Wright, Miss Janet Ure, West Princes St.
Young, Miss, Bath St.
Young, James, Dennistoun.
Young, Rev. John C., M.D., M.A., Westbourne Gardens.
Young, Robert E., Elmbank St.
Yuille, Rev. George, Scotstounhill.
Yuille, Mrs. George, Scotstounhill.

Inverness-shire

Anderson, Wm., Inverness.
Beveridge, Mrs., Inverness.
Clark, Miss M. A., Inverness.
Fraser, A. W., Inverness.

Lanarkshire

Angus, Miss, Carluke.
Armstrong, George, Motherwell.
Baird, Robert, Cambusland.
Barr, Rev. Robert, Hamilton.
Barr, William, Rutherglen.
Barrowman, William, Coatbridge.
Baxter, Miss L., Motherwell.
Black, Miss Kate R. L., Motherwell.
Bradford, George, Lesmahagow.
Bruce, John S., Coatbridge.
Burnside, Walter J., Rutherglen.
Campbell, Rev. James, Blantyre.
Carson, Robert, Coatbridge.
Clark, Andrew, Cambuslang.
Corrigall, Rev. John, Lanark.
Cowie, Miss Sarah M., Cambuslang.
Crombie, Robert, Airdrie.
Dickson, Andrew, Hamilton.
Duncan, Rev. Robert, M.A., by Carluke.
Elder, Charles C., Wishaw.
Ferguson, Gavin, Cambuslang.
Ferguson, Rev. Robert, Cambuslang.
Findlater, Rev. Robert L., M.A., by Holytown.
Findlay, Miss Madge S., Motherwell.
Fleming, Miss Annie, Chryston.
Fraser, James, Carluke.
Gallacher, Archibald, Uddingston.
Gardner, Miss Mable, Uddingston.
Gibson, Alex. J. P., Wishaw.
Gray, William, Coatbridge.
Halliday, Miss Esther, High Blantyre.
Hamilton, Miss C. C., Airdrie.

Hamilton, Miss J. D., Rutherglen.
Hamilton, Rev. S. J., Bothwell.
Hart, Samuel H., Motherwell.
Hepburn, James, Motherwell.
Hornsby, Rev. John T., Larkhall.
Jack, William, Motherwell.
Jackson, Miss, Carluke.
Jeffray, Robert, Shotts.
Johnston, John, Rutherglen.
Johnston, Miss, Cambuslang.
Jones, Miss Mary A., Coatbridge.
Kennedy, John, Broomhouse.
King, Miss A. C., Wishaw.
Knight, Dr. James, Uddingston.
Latta, Miss Margaret K., Uddingston.
Latta, Miss Mary M., Uddingston.
Laurie, James, Motherwell.
Lawrie, Robert, by Motherwell.
Lindsay, Wm. A., Cambuslang.
Macrae, John, Cambuslang.
MacDiarmid, Rev. Wm. H., Blantyre.
MacDowell, John, Rutherglen.
MacDonald, Rev. J. Nelson, Rutherglen.
Mackie, Miss Isabella, Hamilton.
Marshall, John, Hamilton.
Maxwell, Rev. Adam, Coatbridge.
McClymont, Miss Hannah, Strathaven.
McGregor, Malcolm, Rutherglen.
McLaren, Richard, Hamilton.
Norwood, Samuel, Rutherglen.
Orr, David, Rutherglen.
Pollock, Rev. John, Blantyre.
Reid, Miss Margaret B., Uddingston.
Scott, James, Jnr., Wishaw.
Scott, James, Bellshill.
Scott, Miss J. I., Uddingston.
Stark, Miss, Lanark.
Stewart, J. M., by Airdrie.
Surman, Rev. H. C., Mossend.
Symon, Fred J., Wishaw.
Thomson, John, by Carluke.
Thomson, Rev. J. S., Coatbridge.
Turnbull, Rev. Matthew, M.A., Carluke.
Watt, Dr. Allan, Strathaven.
Weir, Mrs. M., Coatbridge.
Wight, W. H. Y., Rutherglen.
Wilson, Miss C. B., Coatbridge.
Young, Alexander, Burnside.
Young, Miss Bessie S., Burnside.

Linlithgowshire

Hardy, John, Bathgate.

Midlothian

Alison, John P., Dalkeith.
Armitage, L. F., Edinburgh.
Calder, Matthew S., Edinburgh.
Chalmers, Miss Muriel J., Edinburgh.
Elder, Rev. Hugh S., Edinburgh.
Esplen, Agnes F., Edinburgh.
Faulds, Rev. Matthew H., Edinburgh.
Hardie, A. Murray, Dalkeith.
Inglis, Miss R. C., Edinburgh.
Knox, Rev. Robert M., Edinburgh.
Kydd, Rev. A. S., M.A., Edinburgh.
Kethem, Miss M. C., Edinburgh.
MacDougall, Miss Janet C., Edinburgh.
Main, F. Fiddes, Edinburgh.
McLachlan, Rev. Neil, Edinburgh.
Moore, Miss Mary E., Edinburgh.
Norrie, Miss Catherine F., Edinburgh.
O'Flaherty, Rev. Claude, Edinburgh.
Polwarth, Lord, C.B.E., V.D., D.L., Edinburgh.
Reid, Rev. David, Leith.
Simson, Miss E. A., Edinburgh.
Smith, Miss D. I., Edinburgh.
Steven, Miss Dorothy, M.A., Edinburgh.
Stewart, Rev. George S., M.A., Edinburgh.
Turner, Miss Ruth M. V., Edinburgh.
Watters, Miss Eileen D., Edinburgh.
Webster, Rev. J. Macdonald, D.D., Edinburgh.
Wylie, Miss Mary D., Leith.

West Lothian

Bell, James, Blackridge.

Morayshire

Tullo, George, Elgin.

Peeblesshire

Baird, Rev. Andrew, B.D., Broughton.
Scott, Miss H. B., Peebles.

Perthshire

Chambers, C. Franklin, Perth.
Cockburn, Rev. J. Hutchison, Dunblane.
Ross, Miss Florence, Perth, N. B.
Spiers, Mrs. Jessie N., Crieff.
Stevenson, Rev. Hugh, Dunblane.

Renfrewshire

Adair, James, Barrhead.
Alexander, John, Greenock.
Baxter, Provost, Greenock.
Blair, Miss, Greenock.
Briggs, Sister Emily, Paisley.
Bruce, George, Port Glasgow.
Chambers, Rev. John, Paisley.
Coates, Miss, Greenock.
Collins, A. D., Greenock.
Cowie, Rev. P. B. Watson, Greenock.
Craig, Hugh, Paisley.
Craig, Mrs., Neilston.
Dow, Miss Lena S., Paisley.
Faid, Robert, Greenock.
Fergus, Ralph, Cardonald.
Ferguson, John H., Greenock.
Foster, Miss D. K., Gourock, N. B.
Galloway, Mrs., Kilmacolm.
Graham, Mrs., Kilmacolm.
Grant, James L., Paisley.
Green, Rev. Stephen, Greenock.
Harvey, John, Paisley.
Hawley, Mrs., Paisley.
Henry, D. James, Giffnock.
Howell, Rev. Canon W. H., Gourock.
King, Rev. W. V., B.A., Paisley.
Kirk, George, Paisley.
Kirk, Mrs. George, Paisley.
Maclay, Rt. Hon. Lord P. C. LL.D., Kilmacolm.
MacNeill, A., Greenock.
McCallum, John, Paisley.
McDarmid, George, Barrhead.
McFadyen, Archibald, Bishopton.
McFee, Miss, Greenock.
Mitchell, Andrew, Giffnock.
Muir, John, Johnstone.
Muir, Miss May, Paisley.
Murdoch, Ex-Bailie A., Paisley.
Park, Miss Annie S., Bishopton.
Parlane, Miss Eliza, Paisley.
Robb, Dewar G., Paisley.
Scouller, Mrs. J. S., Clarkston.
Shanks, Ex-Provost Wm., Barrhead.
Shearer, Archibald, Greenock.
Springham, John, Port Glasgow.
Steel, Miss Lilian, Gourock.
Steel, Miss Nora, Gourock.
Stewart, James M., Paisley.
Sutherland, William, Gourock.
Wallace, Mrs. James, Paisley.
Waddell, James M., Paisley.
Wallace, David K., Paisley.
Woodrow, Miss Margaret J., Paisley.
Wright, Archibald M., Greenock.

Rosshire

Macdonald, Miss Jessie, by Stornoway.
Mackenzie, Miss Ann, Stornoway.
MacLeod, Mrs. George, Lewis.
Smith, Miss Flora C. E., Stornoway.

Roxburghshire

Connelly, Rev. Thomas, Kelso.

Shetland

Armstrong, Rev. J. T., Sandsting.
Young, Rev. Thomas, Scalloway.

Stirlingshire

Buchanan, Miss Gray, Polmont.
Deas, Henry S., Larbert.

Duff, Ex-Bailie John, Stirling.
Duncan, Archibald, Stirling.
Cooke, Miss Florence E., Torrance.
Gavin, Provost Hugh, Stirling.
Inglis, George, Falkirk.
MacCulloch, Rev. J. A., D.D., Bridge of Allan.
McIntyre, Hugh, Milngavie.
Mathieson, Charles, Kilsyth.
Mitchell, John, Jnr., Shieldhill.
Morton, David L., Stirling.
Runciman, Miss Bessie, Torrance.
Stark, Miss Agnes, Kilsyth.
Watt, Walter G. F., Polmont.
Young, Miss I. R., Milngavie.

NORTH AMERICA

CANADA

Alberta

Allan, W. D., Vulcan.
Cook, Roy G., Edmonton.
MacIntosh, J. A., Three Hills.
MacLean, Rev. M. M., Westlock.
McCrea, Mrs. T. H., Calgary.
McIlvena, Mrs. J., Lethbridge.
Pike, Mrs. Sidney, Airdrie.
Pike, Rev. Sidney, Airdrie.
Pow, Rev. Robert Erskine, Peace River.
Scruton, E., Calgary.
Scruton, Mrs. E., Calgary.
Wannop, William, Parkland.
Wannop, Mrs. William, Parkland.
Wannop, Miss Eva, Parkland.
Young, Miss Mary J., Calgary.

British Columbia

Best, Rev. E. Leslie, Salmon Arm.
Forin, Miss Jean, Nelson.
Forin, Judge J. A., Nelson.
Frazer, Mrs. Margaret, Abbotsford.
Robertson, Mrs. Rev. W., Abbotsford.
Spencer, Miss Sarah, Victoria.
Watt, A. R., Vancouver.

Manitoba

Dunn, Mrs. D. B., Winnipeg.
Gilmour, Rev. R. H., Crystal City.
Gilmour, Mrs. R. H., Crystal City.
Higginbotham, J. W., Virden.
Higginbotham, Mrs. J. W., Virden.
Kennemore, Mrs. Geo., East Kildonan.
Livesay, Miss Mary A., Winnipeg.
MacLean, Rev. W. A., Winnipeg.
Moffat, Louis W., Winnipeg.
Sullivan, Miss Nettie, Winnipeg.
Thornton, Rev. P. Bruce, Winnipeg.

New Brunswick

Bell, Miss Katherine, St. John.
Mowat, John, St. Stephen.
Plummer, Amasa, Hartland.
Slipp, Mrs. Louise P., Evandale.

Nova Scotia

Dean, Rev. Walter J., Halifax.
Forbes, Mrs. E. W., Liverpool.
Forbes, Rev. E. W., Liverpool.
MacArthur, Miss Margaret S., Halifax.
Mitchell, Miss Lillie M., Dartmouth.
Palmer, Miss Margaret V., Wolfville.
Patton, H. A., Oxford.
Smith, Miss Florine, Londonderry.

Ontario

Anderson, Miss Eleanor, Hamilton.
Anderson, Miss Ina M., Hamilton.
Barber, Miss Coral May, Toronto.
Beecroft, Eric A., Toronto.
Bennie, Alfred W., Leamington.
Bennie, Miss Isabel W., Leamington.
Bennie, Miss Jean Ada, Leamington.
Bennie, Miss Margaret D., Leamington.
Bennie, Robert, Leamington.
Bennie, Mrs. Robert, Leamington.
Black, Miss Ruth, Toronto.
Black, Mrs. Dr. W. A., Toronto.
Bolwell, Miss Ellen L., Toronto.

Brackbill, Miss Sara E., Toronto.
Breithaupt, Miss E. Lillian, Kitchener.
Bremmer, Rev. W. F., Galt.
Brown, Mrs. W. T. G., Ottawa.
Brown, Rev. W. T. G., D.D., Ottawa.
Brown, Lorne W., Credition.
Brownlow, Miss Edith, Toronto.
Burwash, Mrs. Mary T., Toronto.
Campbell, Mrs. Laura L., Walkerville.
Carter, Samuel, Guelph.
Charteris, Miss Gwendoline I., Chatham.
Coleman, Miss Emma J., Toronto.
Copeland, Rev. J. Milton, Salford.
Corbett, Miss Gertrude, Toronto.
Cranston, Rev. J. A., Toronto.
Cranston, Mrs. J. A., Toronto.
Culligan, Miss Nettie, Toronto.
Cumming, Rev. R. B., Muncey.
Cumming, Mrs. R. B., Muncey.
Deller, Rev. H. F., Southampton.
Dill, Mrs. J. W. Laura A., Toronto.
Dods, Miss Dorothy, Alton.
Doyle, Rev. Manson, Toronto.
Duncan, Mrs. J. M., Toronto.
Fear, Rev. Ezra Adams, Walkesville.
Fear, Mrs. Ezra Adams, Walkesville.
Fleming, Miss A. V., Toronto.
Fleming, Miss R. V., Toronto.
Fleming, Miss Stella, Toronto.
Follock, Miss Edna V., Exeter.
Freeland, Mrs. Edward B., Toronto.
Gartshore, John J., Toronto.
Gartshore, Mrs. John J., Toronto.
Geil, Rev. Milton Geo., Kitchener.
Gibson, Theron, Toronto.
Hamilton, Mrs. A., Toronto.
Harrison, Miss Florence, London.
Hatzan, A. Leon, M.D., Niagara Falls.
Hatzan, Mrs. A. Leon, Niagara Falls.
Hilliard, Mrs. Anna C., Morrisburg.
Hilliard, Irwin, Morrisburg.
Holmes, Rev. John W., Kettleby.
Holmes, Mrs. J. W., Kettleby.
Howey, Harvey J. S., Owen Sound.
Hudson, Joseph, Lyn.
Huffman, Miss Mabel, Leamington.
Jackson, Wm., Toronto.
Jones, Miss May, Exeter.
Kennedy, Mrs. P. Mackenzie, Galt.
Ketcheson, Mrs. E. J., Belleville.
King, Mrs. Dr. E. M., Leamington.
Lindsay, Miss Ida, Toronto.
Littler, Mrs. Annie, Windsor.
Lomax, James, Kingston.
MacGowan, Rev. Alexander, Mildmay.
MacGowan, Mrs. Alexander, Mildmay.
MacRitchie, Rev. K., B.D.
McCaughrin, Miss Helen M., Windsor.
McKillop, John A., West Lorne.
McKillop, Mrs. John A., West Lorne.
McNab, Rev. John, Midland.
Mitchell, Mrs. J. T., Windsor.
Mitchell, Miss S., Hamilton.
Myers, Rev. C. A., Toronto.
Myers, Mrs. C. A., Toronto.
Nicholson, Rev. Richard R., Owen Sound.
Norris, Miss Beatrice E., Toronto.
Orr, Mrs. E., London.
Percival, Miss Harriet M., Ottawa.
Percival, Miss Mary F., Ottawa.
Priest, Rev. H. C., Toronto.
Reed, Miss Alice J., Toronto.
Salt, Miss Lillian A., Ottawa.
Scott, James, Cromarty.
Scott, Mrs. James, Cromarty.
Shaw, Mrs. R., Toronto.
Simpson, Rev. R., Stirling.
Stark, Miss L. Edith, Toronto.
Sweitzer, Earl H., Kitchener.
Talbot, Henry A., Toronto.

Talbot, Mrs. Henry A., Toronto.
Tonge, Miss Ruby, Toronto.
Watson, William, Woodbridge.
Watson, Mrs. William Woodbridge.
Webb, Miss Edith, Winchester Springs.
Webb, Joseph W., Winchester Springs.
White, Matthew, Forest.
Whitelaw, Miss Jessie, Stroud.
Williams, A. P., Springbrook.
Williams, Mrs. A. P., Springbrook.
Williamson, Miss Grace, Toronto.
Willis, R. F., Uxbridge.
Willis, Mrs. R. F., Uxbridge.
Winchester, Miss Muriel L., Toronto.

Quebec

Collins, Isaac, Montreal.
Copland, Charles Leslie, Montreal.
Innes, Miss Sarah, Montreal.
Jones, Rev. T. W., M.A., B.D., Montreal.
Lighthall, Miss Katherine M., Montreal.
Mowat, Miss Mary C., Montreal.
Tombs, Laurance Chalmers, Montreal.
Williams, Mrs. C. T., Montreal.

Saskatchewan

Bell, Mrs. M. B., Riverhurst.
Fraser, Mrs. Alexander, Moose Jaw.
Joyce, Rev. Harry, Grand Coulee.
Keall, Rev. William, Rocanville.
Macdonell, Mrs. W. A., Prince Albert.
McPherson, Rev. W. W., Saskatoon.
Morgan, Rev. Chas., Regina.
Murray, Mrs. G. W., Kindersley.
Pow, Francis, Moffat.
Smith, Rev. Edward, Riceton.

Newfoundland

Horwood, Ada M., St. John's.
Johnson, Rev. H., St. John's.
Lench, Rev. Charles, Brigus.
Lench, Mrs. Emma A., Brigus.

UNITED STATES

Alabama

Forbes, Miss Jean, Anniston.
Lofquist, Rev. Henry V., Mobile.
Moore, Mrs. S. P., Birmingham.
Tappey, Mrs. Francis, Camden.
Wyker, Mrs. John D., Decatur.
Wyker, Rev. John D., Decatur.

Arizona

Anderson, Wm. B., Tucson.
Anderson, Mrs. Wm. B., Tucson.
Blackstone, Miss Grace, Douglas.

Arkansas

Savage, Mrs. Dwight L., El Dorado.
Wilkinson, Rev. William T., Magnolia.

California

Adair, Miss Margaret A., Whither.
Berlet, Mrs. Emily A., San Diego.
Botkin, Mrs. W. C., Los Angeles.
Botkin, Rev. W. C., Los Angeles.
Casler, Miss Emma W., Los Angeles.
Cole, Rev. Clifford A., Glendale.
Cronemiller, Mrs. W. F., Los Angeles.
Cronemiller, W. F., Los Angeles.
Cronemiller, Miss Flora M., Los Angeles.
Dey, Chase, Huntington Park.
Dorsey, Mrs. Rose I., Pasadena.
Foote, Mrs. M. B., Pasadena.
Frazee, Miss Margaret L., Los Angeles.
Freeman, Rev. Robert, Pasadena.
Gibson, Rev. Hugh C., Los Angeles.
Gilchrist, James, San Francisco.

Gilchrist, Mrs. James, San Francisco.
Guy, George F., Los Angeles.
Hamilton, Mrs. J. T., Berkeley.
Hamilton, Miss Vera, Berkeley.
Hill, Prof. John G., Los Angeles.
Hood, Archie, Santa Barbara.
Kayser, Mrs. Nettie P., San Diego.
Kemp, Mrs. Isabel E., Los Angeles.
Knudson, A. R., Los Angeles.
Knudson, Mrs. A. R., Los Angeles.
Knudson, Miss F. J., Los Angeles.
Knudson, Mrs. M. A., Los Angeles.
Langlois, Mrs. T. T., Santa Monica.
Langlois, Miss M. G., Santa Monica.
Langlois, T. T., Santa Monica.
Lear, Miss L. Hortense, La Verne.
Littsmith, Miss E., Santa Monica.
Richardson, Mrs. Eva M., So. Pasadena.
Richardson, Master Morris, So. Pasadena.
Richardson, M. F., Pasadena.
Sampson, Rev. Samuel S., D.D., Huntington Park.
Stone, Rev. Gottfried, Turlock.
Whitney, Miss Alice E., Los Angeles.
Wilson, A. K., Monrovia.
Wilson, Mrs. A. K., Monrovia.

Colorado

Aitken, Mrs. R. M., Denver.
Anderson, Mrs. Grace Ferrier, Fort Collins.
Bish, W. R., Rocky Ford.
Bish, Mrs. W. R., Rocky Ford.
Douglass, Miss Wilhelmina, Fort Collins.
Earl, Mrs. Isaac T., Boulder.
Earl, Isaac T., Boulder.
Graham, Rev. James Murray, Wheatridge.
Hawes, Miss Josephine, Greeley.
Illingworth, Mrs. Edwin, Denver.
Illingworth, Edwin, Denver.
Jacoby, Rev. J. C., D.D., Canon City.
Morledge, Mrs. E. Jean, Denver.
Pifer, Miss Anna H., Denver.
Pifer, Miss Isabel R., Denver.
Russell, Rev. James, Towaoc.
Shaw, H. R., Denver.
Shaw, Mrs. H. R., Denver.
Tobey, Miss Caroline, Greeley.
Walker, Mrs. J. A., Denver.

Connecticut

Barrie, Miss Annie T., Waterbury.
Clarke, Mrs. Maize B., Higganum.
Fuller, Luther H., Rockville.
Higgins, Miss Ruby E., So. Coventry.
Robertson, Miss Florence R., Hartford.
Seymour, Mrs. Robert T., Wethersfield.
Spratt, Mrs. Dora E. W., Clinton.
Weigle, Prof. Luther A., New Haven.

Delaware

Staats, Mrs. Wm. H., Wilmington.

District of Columbia

Janifer, Miss Sarah J., Washington.
Kale, Miss Norma, Washington.
Miller, Mrs. Mary E., Washington.

Florida

Engle, Miss Margaret L., Lake City.
Herriman, Miss V., Pensacola.
Sanger, Miss Elsie K., Sebring.

Georgia

Farquhar, Miss Helen Anderson, Atlanta.
Parsons, Miss Mabel H., Atlanta.
Patterson, Rev. J. H., Quitman.
Stephens, R. P., Athens.

Idaho

Bixler, Claude L., Boise.
Bixler, Mrs. Claude L., Boise.

Illinois

Anderson, Miss Agnes, Chicago.
Anderson, Miss Margaret R., Chicago.
Anderson, Miss Vanluah, Chicago.
Atkins, W. R., Belviders.
Barclay, Rev. D. W., Elmwood.
Brooke, S. H., Chicago.
Brooke, Mrs. S. H., Chicago.
Bryner, Mrs. Mary Foster, Peoria.
Bus, Siewert, Chicago.
Eichelberger, Rev. Jas. W., Jr., Chicago.
Fitch, Miss Lottie E., Chicago.
Fullerton, Robert H., Carrollton.
Funderburg, Rev. Drue D., Chicago.
Gammer, Clay F., Alvin.
Gilkinson, Stewart, Chicago.
Hauberg, John H., Rock Island.
Hauberg, Mrs. John H., Rock Island.
Holmgren, Miss Ida M., Chicago.
Kindred, Miss Helen, Chicago.
Kindred, Rev. Chas. G., Chicago.
Knudson, Miss Augusta M., Springfield.
Knudson, Miss Mary, Springfield.
Knudson, S. O., Springfield.
Leick, Rev. Edward P., Carrollton.
Lewis, Mrs. Jennie, Chicago.
Lewis, Mrs. Alice E., Chicago.
Lewis, Rev. L. Glenn, Chicago.
Lewis, Miss Helen Frances, Chicago.
Lutz, Rev. J. B., Chicago.
McAfee, Rev. Cleland B., D.D., Chicago.
Megredy, M. F., Chatham.
Megredy, Mrs. M. F., Chatham.
Miller, Miss Anna, Chicago.
Minnich, H. Spencer, Elgin.
Minnich, Mrs. H. Spencer, Elgin.
Murray, Miss Melicent A., Evanston.
Rearick, Miss Clarice H., Ashland.
Rearick, Miss Helen E., Ashland.
Rearick, W. S., Ashland.
Rogers, Robert, Chicago.
Rogers, Mrs. Robert, Chicago.
Russell, M. W., Chicago.
Swanson, Miss Nellie S., Chicago.
Walter, Rev. Lloyd W., Dixon.
Wenger, Mrs. Simon Fred, St. Anne.

Indiana

Bartel, Miss Gertrude M., Richmond.
Craig, John A., Brookville.
Craig, Mrs. John A., Brookville.
Heth, John H., Corydon.
Jay, Miss Katherine, Ft. Wayne.
Johnson, Mrs. John H., Richmond.
Johnson, John H., Richmond.
Klute, Miss Mildred E., Richmond.
Marvel, Mrs. Amy J., Richmond.
Ogg, Robert A., Greencastle.
Ogg, Mrs. Robert A., Greencastle.
Ruddell, Dr. Isaac N., Jeffersonville.

Iowa

Countermine, Dr. Elizabeth, Sioux City.
Driver, Rev. Jas. K., Rockwell City.
Lattner, S. B., Dubuque.
Lattner, Mrs. S. B., Dubuque.
MacDonald, Rev. William T., Ames.
McGaw, Mrs. Frederick M., Mount Vernon.
McGaw, Rev. Frederick M., Mount Vernon.
Nichols, Rev. Jas. T., Des Moines.
Parsons, Frank F., Guthrie Center.
Parsons, Miss Maude M., Guthrie Center.
Sloss, Thomas, Ames.
Thorpe, T. C., Des Moines.

Kansas

Allison, Mrs. Emily B., Wichita.
Arnold, Mrs. Bertha Pearl, Pratt.
Bailey, Miss Lynn C., Wichita.
Bass, Mrs. S. A., Wichita.
Brubaker, Miss Grace, McPherson.

Crumpacker, Sanger, McPherson.
Fisher, Miss Mildred, McPherson.
Graham, Mrs. Geo. S., Merriam.
Haymaker, J. N., Wichita.
Hill, Miss Lola, McPherson.
King, Miss Mayme, McPherson.
Kurtz, Miss Ada P., McPherson.
Kurtz, Mrs. D. W., McPherson.
Kurtz, Rev. D. W., D.D., McPherson.
McBeth, Mrs. Elva, Newton.
Pair, Mrs. Paul, McPherson.
Pair, Paul, McPherson.
Palmer, Frank E., Norton.
Smith, Mrs. Jane, Hope.
Sparrow, Rev. J. H., Newton.
Stevens, Walter B., Burdick.
Stevens, Mrs. Walter B., Burdick.
Strickler, Glenn S., Ramona.
Vaniman, W. F., McPherson.
Wall, Miss Margaret, McPherson.
Wall, Mrs. Mary, McPherson.
Wall, John, McPherson.
Whitmer, Miss Ethel, Zenda.
Wine, E. C., Preston.

Kentucky

Crates, Rev. James H., Mt. Sterling.
Delaney, Miss Ida May, Winchester.
Dickie, Mrs. Mary Stevens, Louisville.
Fraser, Rev. J. F., Louisville.
Frigge, Mrs. S., Louisville.
Johnston, Mrs. Alice E., Berea.
Lewis, Mrs. J. C., Winchester.
Sherwood, Mrs. Ada S., Berea.
Teed, Amos, Ludlow.
Teed, Mrs. Amos, Ludlow.
Vaughan, W. J., Louisa.

Louisiana

Allen, Miss May A., New Orleans.
Ballard, Miss Mary Kate, Opelousas.
Ellis, Miss Mercy F., Jennings.
Hill, Mrs. Frank B., McDonoughville.
Hill, Rev. Frank B., McDonoughville.
Hill, Miss Katherine, Baton Rouge.
Juden, Miss Susie M., New Orleans.
Saizan, Mrs. Joseph P., Opelousas.
Shaw, Morgan L., New Orleans.
Stodghill, Miss Ruth, La Fayette.

Maine

McGary, Miss Minnie F., Bangor.
Noyes, H. Wallace, Portland.
Noyes, Mrs. H. Wallace, Portland.

Maryland

Bittinger, Miss Lucy F., Baltimore.
Cudlipp, Mrs. J. H., Baltimore.
Cudlipp, Rev. Joseph H., Baltimore.
Forlines, Rev. Charles E., Westminster.
Hulbert, Mrs. G. A., Baltimore.
Hulbert, Rev. G. A., D.D., Baltimore.
King, Miss Eva, Baltimore.
Larmonth, Miss Jennie A., Baltimore.
McCormick, Miss Lillian E., Raspeburg.
Norwood, Mrs. J. E., Baltimore.
Perry, Albertus, Chestertown.
Pollitt, L. Irving, Baltimore.
Pollitt, Mrs. L. Irving, Baltimore.
Ross, Miss Lilah C., Smithsburg.
Sleasman, Miss Rachael A., Smithsburg.

Massachusetts

Anderson, Rev. W. S., Montague.
Baldwin, Mrs. Maude Junkin, Malden.
Brock, Miss Beatrice A., Athol.
Brock, Winfield H., Athol.
Brock, Mrs. Winfield H., Athol.
Caddoo, Miss Mary J., Dorchester.
Currie, Mrs. Christina B., West Somerville.
Fraser, Robert, Boston.

Fraser, Mrs. Robert, Boston.
Gordon, George N., Brockton.
Gordon, Mrs. George N., Brockton.
Holbrook, John F., Whitman.
Jordan, Miss Jurretta, Boston.
Junkin, Mrs. Ida L., Malden.
Kimball, Mrs. Myrta, Lowell.
Livingston, Rev. Benj. T., Newton Highlands.
Oakley, Mrs. L. M., Boston.
Rae, Rev. Robert L., Newton.
Rae, Mrs. Robert L., Newton.
Van Schaick, Rev. John, Jr., D.D., Boston.
Van Schaick, Mrs. John, Jr., Boston.
Thomas, Miss Fannie C., Athol.
Wilbas, Miss Edith M., Quincy.

Michigan

Abbott, Miss Dorothy, Grand Rapids.
Ball, Miss Kittie, Grand Haven.
Bray, Rev. N. L., Howell.
Carl, Mrs. Perry R. L., Manistee.
Elson, Mrs. Ida W., Grand Rapids.
Field, James B., Jackson.
Field, Mrs. James B., Jackson.
Fox, Martin Luther, Saint Johns.
Fox, Mrs. Martin Luther, Saint Johns.
Hogg, Miss Barbara L., Detroit.
Kinney, Argus J., Temperance.
Kinney, Mrs. Argus J., Temperance.
Kornoelje, Mrs. John M., Grand Rapids.
Kornoelje, John M., Grand Rapids.
McDonald, Miss M. Elizabeth, Detroit.
Opdyke, Mrs. Blanche, Lambertville.
Pellowe, Rev. Wm. C. S., Detroit.
Petrie, Miss Jane E., Caro.
Shirey, Rev. W. B., Ann Arbor.
Winslow, Miss Anna E., Albion.

Minnesota

Craig, Mrs. J. Kirkwood, Minneapolis.
Craig, Rev. J. Kirkwood, Minneapolis.
Curtis, J. Harold, St. James.
Dalldorf, E. W., St. Paul.
Dalldorf, Mrs. E. W., St. Paul.
McLeod, Mrs. Angus, St. Paul.
McLeod, Miss Jean, St. Paul.
McLeod, Miss Marion L., St. Paul.
Murray, Miss Louise E., Keewatin.
Roy, Mrs. O. L., Minneapolis.
Roy, Miss Hortense, Minneapolis.
Smithies, W. L., Duluth.

Mississippi

Hazard, Miss Myra, Corinth.

Missouri

Beard, Miss Harriet Edna, St. Louis.
Bell, Rev. George F., Pleasant Hill.
Blaikie, Miss Alice, Webster Groves.
Brown, Rev. James L., Kansas City.
Campbell, William S., St. Louis.
Campbell, Mrs. William S., St. Louis.
Collins, Mrs. John T., St. Louis.
Gaskill, Miss Ethel, Craig.
Greenwood, Miss E. Grace, Jasper.
Hopkins, Rev. Robert M., St. Louis.
Hopkins, Mrs. Robert M., St. Louis.
Hopkins, Robert M., Jr., St. Louis.
Johnson, Mrs. W. L., St. Louis.
Mayer, Rev. Theodore, St. Louis.
McWilliams, Mrs. George, Winston.
Munger, Mrs. Guy B., St. Joseph.
Owen, David H., Kansas City.
Pattrick, Mrs. J. H., Kansas City.
Pattrick, J. H., Kansas City.
Pritchett, Claude P., Frankford.
Searcy, James J., St. Louis.
Walker, Mrs. J. S., Joplin.
Walker, J. S., Joplin.
Walker, Miss Harriet L., Joplin.
Walker, Miss Myrtle S., Joplin.
Weidmer, Mrs. Albert E., St. Louis.

Montana

Wolfe, Mrs. Geo. David, Billings.
Wolfe, Rev. Geo. David, Billings.

Nebraska

Brown, Miss Margaret Ellen, Lincoln.
Dudley, Rev. L. S., Kearney.
Herron, Mrs. C., Omaha.
Herron, Rev. Charles, Omaha.
Oastler, Mrs. Mildred, Howells.
Stitt, Mrs. Blanche, Grand Island.
Yost, Fred H., Milford.

New Hampshire

Osborne, Rev. Earl C., Bennington.
Vernan, Miss Mary, Milford.

New Jersey

Brigham, Mrs. Ferdinand B., Haddonfield.
Chester, Mrs. Virginia B., Sea Isle City.
Douglas, Thos. A., Millburn.
Douglas, Mrs. Thos. A., Millburn.
Eagleson, Miss Ray, Nutley.
Evers, Mrs. Charles, Camden.
Evers, Rev. Charles, Camden.
Gardner, Miss Marion, Millburn.
Hampton, Mrs. Robert, Newark.
Hetherington, Mrs. R. F., East Orange.
Hood, Miss Jeanette L., Summit.
Hood, Miss Bessie D., Summit.
Jackson, Rev. S. T., Ph.D., Newark.
Jackson, Mrs. S. T., Newark.
Johnson, Mrs. E. J., Westfield.
Lynn, Miss Ruth E., Verona.
McDouall, Rev. James William, Bloomfield.
MacBride, Mrs. Robert I., Hillside.
MacBride, Rev. Robert I., Ph.D., Hillside.
McMillan, Miss Jeanette, Upper Montclair.
Monroe, Hugh R., Upper Montclair.
Moore, R. M., Elizabeth.
Neel, Miss E. Margaret, Ventnor.
Neel, Mrs. Maud M., Ventnor.
Norris, Miss Florence, Upper Montclair.
Parks, Mrs. Mary, Newark.
Penn, John T., Princeton.
Porter, Mrs. H. P., Elizabeth.
Prall, Miss Marion C., Boonton.
Prall, Wm. R., Boonton.
Prall, Mrs. Wm. R., Boonton.
Price, Rev. Samuel D., D.D., Montclair.
Reade, Mrs. Cordelia, East Orange.
Schleinkofer, Miss Lorna D., Atco.
Shaw, Mrs. David, Paterson.
Spargo, Miss Jane, Wharton.
Spargo, Miss Marion E., Wharton.
Sweasy, Miss M. Augusta, Newark.
Tatem, Mrs. J. Fithian, Haddonfield.
Tatem, Robert M., Haddonfield.
Tatem, Miss Antoinette W., Haddonfield.
Tatem, Miss Sylvia J., Haddonfield.

New Mexico

Brower, Miss Cora, Albuquerque.
Moore, Miss Cora L., Albuquerque.

New York

Ackerly, Miss Edith, Cuba.
Adams, Mrs. Joseph, Rochester.
Adams, Joseph, Rochester.
Anderson, Peter M., Brooklyn.
Anderson, Thomas W., Batavia.
Andrews, Frank L., Binghamton.
Andrews, Miss Irene E., Binghamton.
Backhouse, Mrs. Elizabeth J., Brooklyn.
Backus, Miss Gertrude M., Jamestown.
Baird, James, Schenectady.
Baird, Mrs. James, Schenectady.
Barron, James, Jr., New York City.
Bates, Mrs. S. F., Watertown.
Black, Miss Treva, Dobbs Ferry.
Blackman, Mrs. E. M., Brooklyn.

Boomhower, Rev. Wm. G., Cobleskill.
Boyle, Miss Bessie, Brooklyn.
Bridgham, Mrs. Lillian C., Syracuse.
Brown, Mrs. Frank L., Brooklyn.
Brown, Miss Ruth G., Brooklyn.
Brush, Mrs. Mary E., Herkimer.
Cater, Mrs. Thomas M., Brooklyn.
Cochran, Miss Roberta, Ray Brook.
Crandall, Rev. Wm. S., Ph.D., Binghamton.
Crouch, Rev. Charles A., Brooklyn.
Eadie, James P., Flushing.
Eadie, Mrs. James P., Flushing.
Estabrook, F. T., Elmira.
Estabrook, Mrs. F. T., Elmira.
Fitch, Mrs. L. Francis, New York City.
Francis, Charles, New York City.
Galt, Mrs. Elizabeth M., New York City.
Green, Mrs. Warren E., Flushing.
Hallagan, Simon E., Newark.
Hanna, Miss Emma Louise, New York City.
Harland, Rev. G. R., Madrid.
Hart, Miss Viola M., Gloversville.
Harter, Miss Anna B., Herkimer.
Heissenbuttel, Mrs. James A., Brooklyn.
Higgins, T. S., New York City.
Hinsdell, Miss Maude E., Syracuse.
Howard, Miss Elizabeth J., Bronx.
Lancaster, Miss Alice, Montrose-on-Hudson.
Landes, Dr. W. G., Jackson Heights.
Landes, Mrs. W. G., Jackson Heights.
Leaton, Miss Alice, Hollis.
MacAlpine, Rev. William, Johnson City.
MacVickar, Miss Margaret, Syracuse.
Maxwell, Mrs. C. B. C., Brooklyn.
Mayneord, Miss Annette, Pomona.
McQuillan, Miss Margaret, New Rochelle.
Meredith, Mrs. Janet, Buffalo.
Meyer, Rev. Henry H., D.D., New York City.
Meyer, Mrs. Henry H., New York City.
Michelbach, George J., Binghamton.
Michelbach, Mrs. George J., Binghamton.
Monroe, Rev. Willard W., New York City.
Morris, Mrs. Catherine B., Lisbon.
Musaus, John, Jr., Brooklyn.
Newton, Miss Mary W., Flushing.
Nirmaier, Miss Frieda, Jamaica.
Oakley, M. J., Johnson City.
Olney, Mrs. B. L., Auburn.
Olney, Mrs. E. L., Auburn.
Olney, G. H., Auburn.
Olney, Mrs. G. H., Auburn.
Pearce, Dr. W. C., New York City.
Rendall, Mrs. Marion, Buffalo.
Revell, Fleming H., New York City.
Robson, Rev. Charles F., Windham.
Ryder, E. S., Cobleskill.
Ryder, Mrs. E. S., Cobleskill.
Setchell, Miss Mary F., Cuba.
Sigmond, Rev. S. O., Brooklyn.
Stafford, Fred P., Briarcliff Manor.
Stafford, Mrs. Fred P., Briarcliff Manor.
Stewart, Miss Maude C., Syracuse.
Strangfeld, Miss Martha, New Rochelle.
Sturtevant, Paul, New York City.
Sturtevant, Mrs. Paul, New York City.
Tefft, Mrs. Richard C., Hudson Falls.
Tefft, Miss Ruth M., Hudson Falls.
Thornton, C. H., Yonkers.
Thornton, Mrs. C. H., Yonkers.
Tomkies, Mrs. A. A., Stony-Point-on-the-Hudson.
Urban, Rev. Andrew, Buffalo.
Vickrey, Charles V., New York City.
Voigt, Rev. Otto E., Chatham.

Voris, J. R., New York City.
Winspear, Miss Ethel G., Newark.
Wyckoff, Mrs. Elizabeth B., New York City.

North Carolina

Artz, John W., Old Fort.
Bowden, Miss Beulah, Mars Hill.
Gilmour, Rev. A. D. P., Wilmington.
Gilmour, Monroe Taylor, Wilmington.
Hallock, Miss Marion Post, Asheville.
Irvine, Miss Martha L., Asheville.
Kerr, D. J., Canton.
Lyerly, Miss Beulah, Granite Quarry.
Peacock, Rev. Joseph L., Raleigh.
Peacock, Miss Carolyn, Raleigh.
Sims, D. W., Raleigh.
Spence, H. E., Durham.
Spence, Mrs. H. E., Durham.
Stuart, Miss Hester, Raleigh.
Webb, Mrs. R. W., Montreat.

North Dakota

Boalch, Rev. Alfred, Dawson.
Butschat, Rev. W., Martin.
Harriss, Rev. H. Styles, Grand Forks.
Orchard, Rev. John, Dickinson.
Palmer, Miss Bertha R., Bismarck.

Ohio

Anderson, Wm. B., Portsmouth.
Anderson, Mrs. Wm. B., Portsmouth.
Andrews, Rev. Harold E., Ashland.
Arnold, A. T., Columbus.
Arnold, Mrs. A. T., Columbus.
Barthelmet, Fred, Baltic.
Black, Miss Naomi, Athens.
Blackstone, Miss Grace, Cambridge.
Blake, Miss Alice M., Portsmouth.
Brackney, Miss Harriet Mary, Oxford.
Brackney, Miss Ida Mae, Oxford.
Brand, George F., Columbus.
Brand, Mrs. Ada R., Columbus.
Breeze, C. H., Columbus.
Breeze, Rev. Moses, D.D., Columbus.
Brewbaker, Rev. Charles W., Ph.D., Dayton.
Cassel, G. A., Ashland.
Chappie, Miss Helen Julia, Cleveland.
Chappie, L., Cleveland.
Comer, Rev. J. E., Ashland.
Cosley, Mrs. Mary, Xenia.
Cosner, Dr. E. H., Dayton.
Custer, W. D., Coshocton.
Custer, Mrs. W. D., Coshocton.
DeVine, Miss May E., Dayton.
Douglas, Miss Bessie, Elyria.
Ecki, Miss Mildred, Dayton.
Eldredge, Hermon, Dayton.
Findeiss, Christian, Zanesville.
Findeiss, Miss Margaret, Zanesville.
Findeiss, Miss Rose, Zanesville.
Franklin, Miss Gertrude, Toledo.
Gates, W. W., Portsmouth.
Gates, Mrs. W. W., Portsmouth.
Gerlaugh, Mrs. Bertha A., Dayton.
Graham, Miss Lucille, Portsmouth.
Griffith, Charles W., Shawnee.
Griffith, Mrs. C. T., Shawnee.
Griffith, C. T., Shawnee.
Hains, M. S., Bloomingburg.
Happer, Miss Mary Louise, Springfield.
Henry, John, Cleveland.
Hertzler, Mrs. William C., Toledo.
Horn, Mrs. R. A., Cleveland.
Jones, Mrs. Philip C., Cleveland.
Jones, Rev. Philip C., Cleveland.
Kellams, Rev. Jesse R., Akron.
Knoll, Rev. Alva M., Dayton.
Knoll, Mrs. Marion, Dayton.
Koontz, Miss Ruth M., Dayton.
Larmonth, Mrs. J. D., Carey.
Lieser, Miss Eliada, Newcomerstown.
Logan, W. A., Madeira.
Logan, Mrs. W. A., Madeira.

Martin, Mrs. Frank C., Columbus.
Martin, Frank C., Columbus.
Mathews, Mrs. Henrietta, Portsmouth.
McCreery, Miss Susan, Brecksville.
McDowell, R. D., Akron.
Miller, Miss Margaret M., Portsmouth.
Patrick, Mrs. Alexander, Sr., Amsterdam.
Patrick, Alexander, Sr., Amsterdam.
Pinkerton, Rev. R. G., Mt. Ferry.
Ricker, Miss Elizabeth, Portsmouth.
Ross, A. M., Gilboa.
Rowe, Miss Edna B., Toledo.
Schoedinger, Mrs. Anna A., Columbus.
Schoedinger, Miss Helen M., Columbus.
Schruff, Rev. Wm. A., Marietta.
Sells, James H., Columbus.
Sells, Mrs. James H., Columbus.
Sheer, John T., Cleveland.
Shupe, Henry F., Dayton.
Siehl, Carl W., Cincinnati.
Siehl, Mrs. Carl W., Cincinnati.
Smith, Miss Ora B., Toledo.
Swezey, William, Burbank.
Trouslot, Miss Marie L., Toledo.
Unkenholz, Miss Flora E., Toledo.
Verburg, Rev. James A., Columbus.
Warner, Rev. Ira D., Akron.
Williamson, Rev. W. W., Akron.
Wilson, Mrs. Lucy C., Toledo.
Yerian, Miss Evelyn, Springfield.
Yerian, Rev. S. H., Springfield.
Yerrick, Mrs. Omar A., Akron.

Oklahoma

Watters, Edward, Tulsa.

Pennsylvania

Arthur, Miss Margaret W., Bryn Mawr.
Baun, Mrs. Alta, Rossiter.
Bean, Mrs. Lida C., Greenville.
Becker, Miss S. Emma, Lebanon.
Bennett, R. J., Chester.
Bennett, Mrs. R. J., Chester.
Birnie, Samuel Galt, Philadelphia.
Black, Mrs. Mabel E., York.
Blanchette, Rev. Chas. B., Pittsburgh.
Bossert, Rev. Frank G., Philadelphia.
Boswell, Thomas, Washington.
Boyd, Miss Sydney.
Brandt, Miss Pauline, Lewistown.
Brockway, Miss Meme, Philadelphia.
Brown, Miss Mary N., Philadelphia.
Bull, Miss Margaret B., Easton.
Burleigh, Peter, Waverly.
Bushnell, Miss Jeanette, Scranton.
Bushnell, Miss Mary, Scranton.
Caldwell, Mrs. M. A., Curwensville.
Clyde, Robert, So. Greensburg.
Clyde, Mrs. Robert, So. Greensburg.
Cresse, Jere L., Philadelphia.
Cressman. Harvey E., Philadelphia.
Davies, William H., Nottingham.
Deppen, Miss Gertrude J., Mt. Carmel.
Doll, Miss Josephine, Philadelphia.
Easton, Mrs. W. B., Stroudsburg.
Eldredge, Hermon, Erie.
Erdman, Mrs. Preston K., Germantown.
Faris, Miss Bethann, Philadelphia.
Faris, Rev. John T., D.D., Philadelphia.
Flannery, Mrs. C. F., New Castle.
Flannery, Dr. Wilbur E., New Castle.
Frazer, Edgar K., Harrisburg.
Frazer, Mrs. Edgar K., Harrisburg.
Gailey, Miss Alice L., Indiana.
Gelwicks, Harry Russel, Mechanicsburg.
Gibson, Robert J., Bellevue.
Gibson, Mrs. Robert J., Bellevue.
Glover, Miss Mary K., Vicksburg.
Gnagey, Rev. A. D., Altoona.
Haller, Miss Matilda P., Pittsburgh.

Hanton, Rev. B. R., Scranton.
Harshberger, Miss Ellen W., Philadelphia.
Hayes, Mrs. Mary G., Mifflinburg.
Heckerman, H. C., Bedford.
Higham, Miss Bessie Elnora, Scranton.
Highton, Mrs. E., Bellevue.
Highton, Miss M. E., Bellevue.
Hodge, John H., Greenville.
Hodge, Mrs. John H., Greenville.
Hodge, Miss Martha A., Greenville.
Hoffman, Miss Katherine, Lebanon.
Howard, Henry Trumbull, Philadelphia.
Howard, Philip E., Philadelphia.
Hutchison, Miss Jessie M., Pittsburgh.
Irvine, Mrs. W. S., Altoona.
Jackman, Miss Louise K., Mifflintown.
Jackson, Mrs. Gertrude, Butler.
Jackson, Dr. G. H., Butler.
Jones, Samuel C., E. McKeesport.
Jones, Mrs. Samuel C., E. McKeesport.
Jordan, Rev. W. Edward, Philadelphia.
Junkin, Master Jack, Belleville.
Kay, Miss Margaret D., Philadelphia.
Kerr, Miss Margaret, Bulger.
King, Rev. Howard W., Scranton.
Kramer, Miss Carrie, Minersville.
Kremer, Rev. Ellis N., D.D., Harrisburg.
Lansing, James A., Scranton.
Latimer, Robert L., Philadelphia.
Latimer, Mrs. Robert L., Philadelphia.
Lefever, Mrs. Abram L., Lancaster.
Lefever, Abram L., Lancaster.
Le Fevre, Miss Laura Z., Philadelphia.
Lindsay, Mrs. John J., Cairnbrook.
Logan, Rev. William A., Turtle Creek.
MacGowan, Mrs. Robert, Pittsburgh.
MacGowan, Dr. Robert, Pittsburgh.
Mackie, Miss Grayce L., Clearfield.
MacLeod, Mrs. Margaret Brown, Philadelphia.
MacLeod, Peter B., Philadelphia.
Mason, Dr. J. C., Herminie.
Mason, Mrs. J. C., Herminie.
Matthews, Francis B., Philadelphia.
McCormick, C. T., Johnstown.
McCormick, Mrs. C. T., Johnstown.
McDonald, Miss Jane L., Pittsburgh.
McKay, Miss Grace, Dubois.
McKendrick, Mrs. Paul, Kittanning.
Miller, Dr. C. E., Philadelphia.
Miller, Mrs. C. E., Philadelphia.
Mitchell, Miss Flora J., Indiana.
Moody, Mrs. Hugh C., Milton.
Moody, Rev. Hugh C., Milton.
Moody, Rev. Samuel, Dillsburg.
Moody, Mrs. Samuel, Dillsburg.
Morrison, Rev. E. W., Waverly.
Munroe, Miss Jennie, Wilmerding.
Munroe, Mrs. M. L., Pittsburgh.
Munroe, Mrs. William, Wilmerding.
Murphy, Rev. Ross D., Philadelphia.
Murphy, Mrs. Ross D., Philadelphia.
Nau, Rev. Frederick C., Pittsburgh.
Neely, Miss Mary A., Pittsburgh.
Neil, Rev. Samuel G., D.D., Philadelphia.
Oliver, Rev. Charles A., York.
Oliver, Mrs. Charles A., York.
Parkhurst, F. E., Wilkes-Barre.
Parkhurst, Mrs. F. E., Wilkes-Barre.
Patterson, Mrs. H. B., Pittsburgh.
Paterson, Rev. J. M., Montgomery.
Penniman, Geo. W., Pittsburgh.
Penniman, Mrs. Geo. W., Pittsburgh.

Raffety, Rev. W. E., D.D., Philadelphia.
Ramsay, Miss Christine Cameron, St. Marys.
Ramsey, Mrs. Geo. S., St. Marys.
Ramsey, Chas. N., Beaver Falls.
Ramsey, Mrs. Chas. N., Beaver Falls.
Ramsey, Dr. H. E., Pittsburgh.
Ramsey, Mrs. H. E., Pittsburgh.
Rawsthorne, Robert, Jr., Pittsburgh.
Rawsthorne, Mrs. Robert, Jr., Pittsburgh.
Reede, Miss M., Pittsburgh.
Rupp, Mrs. Jacob G., Allentown.
Rupp, Rev. Jacob G., Allentown.
Shawkey, Miss Minnie A., Warren.
Simpson, Miss Viola, Indiana.
Sherrett, Miss Josephine B., Philadelphia.
Sneddon, John, Delmont.
Snedden, Walter, Anita.
Sowers, E. U., Lebanon.
Sowers, Mrs. E. U., Lebanon.
Speirs, Miss Janet M., Philadelphia.
Starkey, Miss Mattie, Philadelphia.
Steinbach, Miss Mary M., Philadelphia.
Stephens, Rev. Geo. H., W. Philadelphia.
Stephens, Mrs. Nanna Wilson, Lewisburg.
Stephens, Miss Wilhelmina D'Arcy, W. Philadelphia.
Stewart, James H., Sharpsville.
Stoudt, Rev. J. B., Allentown.
Strang, Miss Margaret E., Kushequa.
Strauss, Percival S., Germantown.
Streaker, Geo. H., Philadelphia.
Sutherland, Allan, Philadelphia.
Taylor, Mrs. R. G., Bellevue.
Thom, Miss G., Philadelphia.
Thompson, Miss Julia H., Philadelphia.
Thompson, Mrs. W. K., Philadelphia.
Tomkins, Rev. Floyd W., S.T.D., Philadelphia.
Tomkins, Mrs. Floyd W., Philadelphia.
Traub, Rev. Walter H., York.
Trueman, Miss Mary E., Germantown.
Turner, Rev. W. J., West Homestead.
Van Derveer, Mrs. G. R., West Philadelphia.
Watts, Mrs. Harriet F., Belleville.
Wertz, Miss B. Maye, York.
Wilcox, Miss M. Eleanor, Pittsburgh.
Wiles, Rev. Charles P., D.D., Germantown.
Wiles, Mrs. Charles P., Germantown.
Williams, Rev. G. P., D.D., Lansdowne.
Williams, Mrs. G. P., Lansdowne.
Wilson, Mrs. E. A., Lansdowne.
Wilson, Miss Mae, Darby.
Wilkinson, Mrs. L. S., Pittsburgh.
Wilkinson, Rev. L. S., Pittsburgh.
Wilt, Mr. George R., York.
Winning, Mr. James, Republic.
Wood, Miss M. Leila, Downingtown.
Woods, Rev. Robert W., Pittsburgh.
Yeager, Mrs. Anna B., Lancaster.

Rhode Island

Arnold, Miss Carrie F., Westerly.
Carmichael, Miss Grace R., Westerly.
Christie, William, Pawtucket.
Deakin, Miss Mary Ellen, Providence.
Freethey, Miss Clarie L., Providence.
Stewart, Miss Mina F., Providence.

South Carolina

Alexander, Chester, Chester.
Bennett, Miss Merrill, Holly Hill.
Furman, Miss Constance, Greenville.

Herbert, Dr. Walter I., Bennettsville.
Herbert, Mrs. Walter I., Bennettsville.
Herbert, Miss Harriet, Bennettsville.
Johnson, Dr. C. C., Aiken.
McAulay, Rev. W. A., Greenville.
Todd, Miss Bessie, Laurens.

South Dakota

Allen, J. B., Sioux Falls.
Berry, Miss Ruth M., Hurley.
Duncan, Walter, Sioux Falls.
Grebel, Mrs. A. L., Parker.
Kaye, Rev. John, Springfield.
Kaye, Mrs. John, Springfield.
Miller, Geo. W., Huron.
Miller, Mrs. Geo. W., Huron.
Smith, Mrs. Fred, Isabel.
Smith, Rev. Fred, Isabel.

Tennessee

Kerr, Miss Elizabeth, Brownsville.
Vance, Rev. James I., D.D., Nashville.
Whitaker, John T., Chattanooga.
Young, Miss Rebecca L., Memphis.
Young, Mrs. Louise J., Memphis.

Texas

Brown, Miss Emma E., Amarillo.
Graeber, W. R., Post.
Graeber, Mrs. W. R., Post.
McLean, Miss Thelma, Plainview.

Vermont

Barrows, Frank L., New Haven.
Fullam, Mrs. Rex. A., Montpelier.
Hunt, Miss Mildred M., Middlebury.

Virginia

Cooper, Miss Grace, Winchester.
Cooper, T. J., Winchester.
Crossman, Miss Susie A., E. Falls Church.
McClanahan, W. S., Roanoke.
McClanahan, Robert W. C., Roanoke.
Robinson, Miss Cora, Hampton.
Walker, Mrs. Mary Boothe, Portsmouth.

Washington

Delvin, Miss Della, Chehalis.
Smith, Mrs. E. F., Spokane.
Wood, Miss Sarah S., Chelan.

West Virginia

Halpenny, Rev. E. W., Charleston.
Marshall, T. Marcellus, Stouts Mills.
Weekley, Bishop W. M., Parkersburg.
Winslow, Miss Margaret White, Clarksburg.
Winslow, Miss Mary O., Clarksburg.

Wisconsin

Albert, Miss Valerie M., Mayville.
Baker, Miss Jennie, Prairie du Sac.
Birrell, Rev. John, Lancaster.
Hoad, Rev. Alfred, Clintonville.
Hopkins, Mrs. Flora C., Madison.
Laws, Miss Genie A., Mazomanie.
Leonard, Theodore H., Lake Beulah.
Leonard, Mrs. Theodore W., Lake Beulah.

Miscellaneous

Chipman, Mrs. E.
Davidson, John.

Cuba

Wardrep, Miss Nora L., Nueva Pas.

SOUTH AMERICA

Argentina

Currie, William C., Buenos Aires.

Currie, Mrs. William C., Buenos Aires.
Liebner, Rev. Otto, Buenos Aires.
Liebner, Mrs. Otto, Buenos Aires.

Brazil

Bagby, Albert T., Sao Paulo.
Braga, Prof. Erasmo, Rio de Janeiro.
Braga, Jose Fernando, Jr., Rio de Janeiro.
Braga, Mrs. Jose F., Rio de Janeiro.
Filho, Arthur Thiele, Sao Paulo.
Harris, Rev. Herbert S., Rio de Janeiro.
Harris, Mrs. Herbert S., Rio de Janeiro.
Maxwell, Rev. A. S., Lavras, Minas.
Maxwell, Mrs. A. S., Lavras, Minas.
Oliveira, Miss C. da S., Rio de Janeiro.
Oliveira, Mrs. C. F. da S., Rio de Janeiro.
Smith, C. L., Porto Alegre.

Trinidad

MacDonald, Rev. J. C., Princes Town.
MacDonald, Mrs. J. C., Princes Town.

SUMMARY OF DELEGATES

		Total Number Delegates
AFRICA:		
Algeria	9	
Egypt	11	
Liberia	2	
Portuguese E. Africa	1	
South Africa	33	
Sudan	7	
West Africa	2	65
ASIA:		
Burma	2	
Ceylon	1	
China	20	
India	23	
Japan	16	
Korea	6	
Persia	2	
Philippine Islands	3	
Siam	1	
Syria	4	
Turkey	1	79
AUSTRALASIA:		
Fiji Islands	1	
New Hebrides	1	2

		Total Number Delegates
AUSTRALIA:		
New South Wales	17	
Queensland	5	
South Australia	10	
Tasmania	2	
Victoria	31	
Western Australia	1	66
NEW ZEALAND	41	41
CONTINENTAL EUROPE:		
Austria	3	
Belgium	6	
Bulgaria	3	
Czecho-Slovakia	15	
Denmark	12	
Esthonia	2	
Finland	2	
France	13	
Germany	11	
Holland	13	
Hungary	17	
Italy	3	
Latvia	3	
Malta	1	
Norway	71	
Poland	2	
Portugal	6	
Roumania	6	
Spain	3	
Sweden	50	
Switzerland	8	
Turkey	1	
Yugo-Slavia	1	252
GREAT BRITAIN:		
England	483	
Channel Islands	1	
Ireland	69	
Scotland	633	
Wales	14	1,200

NORTH AMERICA:		*Total Number Delegates*
Canada:		
Alberta	15	
British Columbia	7	
Manitoba	11	
New Brunswick	4	
Nova Scotia	8	
Ontario	106	
Quebec	8	
Saskatchewan	10	169
Newfoundland	4	4
United States:		
Alabama	6	
Arkansas	2	
California	41	
Colorado	20	
Connecticut	8	
Delaware	1	
Dist. Columbia	3	
Florida	3	
Georgia	4	
Idaho	2	
Illinois	45	
Indiana	12	
Iowa	12	
Kansas	29	
Kentucky	11	
Louisiana	10	
Maine	3	
Maryland	15	
Massachusetts	23	
Michigan	20	
Minnesota	12	
Mississippi	1	
Missouri	26	
Montana	2	
Nebraska	7	
New Hampshire	2	
New Jersey	42	
New Mexico	2	
New York	91	
North Carolina	15	
North Dakota	5	
Ohio	85	
Carried Forward	560	

		Total Number Delegates
NORTH AMERICA:		1,878
United States: Carried forward	560	
Oklahoma	1	
Pennsylvania	171	
Rhode Island	5	
South Carolina	9	
South Dakota	10	
Tennessee	5	
Texas	4	
Vermont	3	
Virginia	7	
Washington	3	
West Virginia	5	
Wisconsin	8	
Miscellaneous	2	
	793	
Cuba	4	797
SOUTH AMERICA:		
Argentina	4	
Brazil	12	
Trinidad	2	18
		2,693
COUNTRIES REPRESENTED		54
DENOMINATIONS REPRESENTED		42
MISSIONARIES		90

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